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(A) NEW TREATISE

UPON

REGENERATION IN BAPTISM.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

St. John, iii. 5.

BY

WILLIAM ADAMS, D.D.,

Professor of Systematic Divinity in Nashotah Theological Seminary, Wisconsin.

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TO THE

RIGHT REVEREND

WILLIAM ROLLINSON WHITTINGHAM, D.D.,

Bishop of Maryland,

THIS BOOK,

IN DEFENCE OF A SCRIPTURAL AND MOST PRECIOUS DOCTRINE OF

THE ONE HOLY CATHOLIC AND APOSTOLIC

CHURCH

TO WHICH HE HAS SO CONSISTENTLY AND UNSPARINGLY DEVOTED HIS WHOLE LIFE AND THOUGHT,

BEGUN AT HIS INSTANCE, AND CARRIED ON TO COMPLETION

UNDER HIS ADVICE AND ENCOURAGEMENT, IS

Affectionately Dedicated

BY

HIS LOVING FRIEND AND PUPIL,

THE AUTHOR.

2094

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PREFACE.

The object of this book is to bring forth, distinctly, the doctrine of Regeneration in its full meaning and significance. For, owing to the fact that we of the Church are yet a minority in this land, and our doctrine upon this matter has been so misepresented and misunderstood as to cause disturbance and confusion even among ourselves, systems that are utterly hostile to us and our standards have got possession of the public mind. And, therefore, we are loaded down and overborne with prejudices and misconstructions. The very name of Baptismal Regeneration is by this means made odious and hateful.

This volume, therefore, is intended—especially for those within the Church—fully to assert, to explain, to prove our doctrine; to show that it is the most Scriptural and the most practical, the most lovely of all doctrines in its effects upon the Christian life.

I would induce our own people to weigh and understand our own doctrine; to examine the evidence which our standards bear to it, and the testimony to their meaning and purport of men of education and great ability, both within and without the Church; to consider its harmony and accordance with all the doctrines of the faith, its Scriptural truth, and its most efficient and telling influence as applied spiritually to human life. For these purposes I have written this volume.

And, whilst I know that our system is distinctly one, and that of Calvin another, I would apprise my readers that my business is *not controversy, but exposition*,—not to assail the opinion of others, but to explain and vindicate our own. My effort in this treatise, in fact, is to draw forth into clear consciousness the doctrines of the Church, not to attack those of others. Only, therefore, incidentally do I mention the systems of those who are not with us. And I have no doubt that they who go along with me will find that in our standards, in the Scriptures, in the opinions of the ablest and the best, the doctrine that we are in our baptism new born unto God, is most genuine and most true.

And, furthermore, I tell them that they will find in this doctrine, and in the principles that naturally and directly flow from it, the fountain and the healing waters of a high spiritual morality of which the world has not seen the like since the days of Constantine. I say that in the doctrine of Baptismal Regeneration are to be found—for parents and children, for husbands and wives, for brothers and sisters, for mortal men and women, in all the relations of the family, the nation, and the Church—the roots and elements of a Christianity so true and genuine, so lovely and tender, so pure and holy, that the world has not seen the like for fourteen hundred years. With these convictions fully and distinctly held, I ask from my readers a patient and careful consideration of a doctrine which is evidently on the face of the Book of Common Prayer, and which makes these claims, and promises these results.

W. A.

Nashotah, October 4, 1871.

CONTENTS.

PRELIMINARY CHAPTER.

The state of the question.—There are three separate and distinct systems upon the doctrine of Regeneration.—The Anglican, or Primitive and Catholic, the Calvinist, and that founded upon the dogma of Luther.—Wherein these agree.—Wherein they differ.—Calvinism and Calvinists in England.—Their career.—All these systems are here, in this New World, to be discussed on their own merits. —Hopes, in this fact, for the Gospel in this New World.—The Anglican system laid out.—The Calvinist system also.—Sacraments and the Church.—The doctrine of Justification; its relation to that of Regeneration.—Prejudices against the doctrine of Regeneration in Baptism.—Their effect upon us.—Plan of this treatise. —The first book; our Standards: the Creeds; the Baptismal Services; the Catechism; the Confirmation Service; the Articles.— The doctrine of Regeneration is shown, in their own words, to be in them.—Second book: the practical truth and fact of the doctrine of Regeneration in Baptism, and its harmony with the whole body of Scripture doctrine and with the system of God's providence and man's existence in this world.—The third book: the exegesis of the doctrine and truth according to the words and tenor of Holy Writ..... 1

BOOK FIRST.—OUR STANDARDS.

CHAPTER I.

Our Standard of Faith and Doctrine is the Book of Common Prayer, and its contents.—The method of this treatise is to spread upon our pages, before our readers' eyes, its very words.—Liturgic worship and extempore prayer compared in view of doctrinal distinct-

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ness and definiteness.—Our prayers are, in fact, Articles of Faith, to priest and people, old and young.—Examples in the Litany.—The Collects; their origin and beautiful effect.—The effect of Liturgic Services in producing uniformity of doctrine, when they are in the tongue of the people.—In the Prayer Book our Standards are: 1st, the Creeds, Nicene and Apostolic; 2nd, the Church Services—doctrinal influences of these—their weight and power; 3rd, the Church Catechism—Its peculiar doctrinal position and influence; 4th, the Articles.—The Prayer Book our fourfold cord.—The doctrine of Regeneration in Baptism is the doctrine of this book in all its parts.—We place the evidence of this fact before our readers' eyes.—We also give the testimony of men of great character and ability, eloquence and learning.—The evidence of Henry Melvill; of John Foster; of W. Gresley; of Albert Barnes; of the well-known Mr. Spurgeon of London.—All these testify that Baptismal Regeneration is the doctrine of the Prayer Book and the Church.. 31

CHAPTER II.

The Nicene Creed: its testimony to our doctrine.—The Scriptures assert the same verbatim.—The Baptismal Offices.—Their solemn and public nature, and the meaning and effect of this fact.—Three Offices of Baptism in the Book of Common Prayer: Public Baptism of Infants in the church; Private Baptism of Infants in houses; and the Office of Baptism for those of riper years.—The declarations of these Services spread upon our pages, and commented upon.—Evidence, at length, as to the meaning and purport of these Offices, of the English Evangelicals, Mr. Simeon and Archbishop Sumner, also of the celebrated Mr. John Wesley.—Our system.—The value of consistency in our clergy.—Baptism a reality.—Why men deny this.—The reason is in themselves: their own personal want of faith in various doctrines connected with Baptism, or else the prejudice with which they approach the doctrine.—We should be consistent.—Value of a true faith, and a true life upon it..... 50

CHAPTER III.

The Catechism: its testimony.—Calvinists of this day on Sacraments.—Calvin on the same.—Whitefield's virulence against our doctrine.—Bishop Beveridge's testimony to its Scriptural truth and beauty, from his Commentary on the Catechism.—His Sermons.—Jeremy Taylor.—Hooker.—His character and genius.—His testimony.—Dr. Barrow, the Master of Trinity.—His genius and learning.—His

evidence to the doctrine of Regeneration in Baptism.—Bishop Ken.—His evidence from his "Practice of Divine Love."—His Poem on his Baptism.—The whole Catechism is based upon the doctrine of Regeneration in Baptism.—The dislike of Calvinists to the Catechism.—The Confirmation Service.—Our doctrine is in it most plainly.—Evidence, to this effect, of the Puritan Divines and the English Bishops at the Savoy Conference.—Calling all the baptized regenerate, absolutely sinful according to these Puritans.—Archbishop Lawrence and Bishop Bethell.—Archbishop Cranmer, the martyr of the English Reformation.—The Bishop of Tasmania... 76

CHAPTER IV.

The Articles.—The same doctrine in them.—Some disadvantages under which they labor.—The Declaration.—The Latin version.—The twenty-seventh Article.—Bishop Beveridge's comment upon it.—Testimony, in this comment, of the Primitive Church to our doctrine.—St. John Chrysostom.—St. Athanasius.—St. Basil.—St. Justin Martyr.—Remarkable identification of Baptism and Regeneration in the ninth Article.—The twenty-seventh Article.—The Bishop of Ely's testimony that the Articles contain the doctrine as the rest of the Prayer Book, precisely.—The Collect for Christmas day.—Dr. Waterland's comment on it.—General remarks in conclusion of this book.—The doctrine of Regeneration in Baptism runs through all the Offices of the Prayer Book.—So through the whole of the New Testament.—Its revelation to the doctrine of the Church.—Difficulties met.—Summing up of the evidence of our Standards.—Two distinct questions.—The first, that which is discussed in this book, of the meaning and interpretation of documents that are of authority.—The second, of their truth.—This first question only discussed in this book.—The verdict, we think, must be, that whether it be true or false, Scriptural or unscriptural, the doctrine of Regeneration is the doctrine of the Book of Common Prayer.... 97

BOOK SECOND.—THE PRACTICAL TRUTH AND FACT.

CHAPTER I.

What is Regeneration, and what does it imply?—1st, It is a supernatural and spiritual change; 2nd, It is peculiarly a Christian change;

3rd, Regeneration is the new and second birth; therefore analogous, in some degree, to the first, or natural birth.—Ideas, then, that belong to the one must, in some degree, belong to the other.—There are, then, in the new birth, first, a life; second, an organization for the life to dwell in and act by; and, thirdly, a sphere of being into which the new born or regenerated man is introduced.—What life is.—The natural life and its natural sphere.—The life supernatural and spiritual is the life of Christ in us.—The Church of God on earth is its sphere of existence.—Humanity regenerated through our Lord is the organization in which it dwells.—Conversion is *not* regeneration.—What spiritual nourishment is given to the regenerated man in the Church of God.—Two aspects of the Church.—Bishop Davenant of Salisbury (A.D. 1421.) on the new life in Christ..... 113

CHAPTER II.

What is conversion?—As distinctly known under the old law as under Christ.—But regeneration, or the new birth, not known under the Jewish Dispensation—Nicodemus.—The explanation given by our Lord to him is not that the new birth is only conversion.—The idea of a new life given us in Christ, as a real principle, is a very old idea in the English Church.—Thomas Rogers, on the Articles (A.D. 1586).—Bishop Pearson, on the Creed (A.D. 1659).—The nature and position of the first man, Adam.—This idea of the primeval man before the thought of all men, and employed, even now, in science, by men of the highest genius.—But man fell; was degraded in type and his position.—Hence all men are in this state as children of the first Adam, and in his nature.—All men, one only excepted.—The second Adam: His works for man.—The Church: its uses in the system of the Gospel..... 129

CHAPTER III.

Man's condition at this time.—Two extremes.—The first, man as born naturally upon this earth.—The second, man as reigning upon the throne of Heaven, the Living Christ.—In the Second Adam are given unto us: 1st, Forgiveness of all sins; 2nd, The New Life; 3rd, Entrance into the Church, which is the kingdom of God on earth.—Declaration of St. John to that effect.—Of our Blessed Lord himself, on various occasions, to various persons.—The sixth chapter of the Gospel of St. John: its purport and meaning.—Testimony of the other writers of the New Testament.—

St. Peter.—St. Paul.—Injury done to him, and his writings, in the Western or Latin Church.—His character.—His testimony to the doctrine of the Living Christ.—The Roman Empire and the Christian Church.—Their strange similarity.—The Church: what it means, and what it is.—The result, throughout History, on the world and man in it, of these ideas and facts..... 152

CHAPTER IV.

The doctrine of Regeneration implies the doctrine of the Living Christ, and of our death in sin.—This death in sin is termed, in scientific theology, Original Sin.—Original Sin, not total depravity.—Our ninth Article.—Original Sin proves the need of Regeneration.—The Heathen philosophy: its imperfection.—In the Christian doctrine, only as held in the Christian Church, is there any true or perfect philosophy of man's nature and being.—The doctrine of Original Sin completes and perfects all philosophy of man that is real and sincere.—The passage concerning philosophy in the Epistle to the Corinthians quoted.—Different positions of the Latin and of the Greek Church toward philosophy.—Causes of this fact—The two states of man: his original and his fallen state.—The incarnation of the Word, and the New Birth through Him, the remedy for man's fall..... 176

CHAPTER V.

The original state of man.—He was perfect and in a perfect world; endowed with supernatural gifts and graces.—By the act of his own free-will and by the temptation of Satan, he fell from his first estate, and was cast out from Paradise.—On himself, therefore, and on his posterity, came all the results and consequences of that fall.—These, in scientific theology, are enumerated and defined as five in number: 1st, Ignorance; 2d, Insubordination and rebellion of his natural powers and faculties against their law; 3d, The pollution and stain of sin; 4th, Its guilt; 5th, Shame and fear and the sting of remorse.—If Regeneration be a reality, it has a remedy for all these.—In all the means of grace in the Church a remedy for these wounds of nature.—Her action in promoting knowledge and counteracting ignorance considered at length.—There are two efficient powers that employ and put to use all these means: in Christ our Lord, the personal Spirit; in the regenerated man, the power of a living faith.—The prospects of the Church in this land.—Three great teachers of the Church in the East and the West.—Their wide influence and power.—So with the Church here, in this land, it shall be.—She shall be a teaching Church preëminently..... 195

CHAPTER VI.

Sin—peccatum in classic Latin—hamartema in Greek.—The Law, a great objective fact and idea understood and taught by Christianity.—Modern philosophy ignores this fact in its mental and moral science.—Results of this mistake.—What is the Law? It is the final and ultimate rule for man in all action: Rectum—Right—that is, ruled by the Law.—Four forms of the Law.—Its effect upon man.—In what man's wretchedness consists.—The saying of Paschal.—Explanation of the facts of fallen nature and the Law by St. Augustine and John Calvin.—Flaw in their reasoning.—They omit the great idea (which afterward dwelt upon the mind of Bishop Butler, and shaped his whole thought), that this world is a school of probation.—St. Augustine, furthermore, read the Scriptures in a translation, not in the original languages.—True statement of the effect of the Law upon man, taking into account all these three elements of the problem: 1st, The nature and attributes of God; 2nd, The moral system of this world in all its modes of action upon humanity; 3d, Man fallen and wretched.—The Law in the Church, considered as the kingdom of God.—Its operation as the Law of Grace, the Law of the Spirit of Life, the Royal Law of Liberty, upon our heart and nature, considered at full length, and practically.....209

CHAPTER VII.

Individualism denies the existence of the Church and of its blessings.—The earnest preachers of forty years ago.—They could not rise up to the idea, or realize the fact, of a Church of God; a sphere and kingdom of salvation and grace and pardon of sins.—Baptism is the transition from death unto life.—The Law and Grace.—The Law to those who are unregenerated, and to those who are sons of God through Jesus Christ.—All means of grace are means of absolution and forgiveness of sins to the sons of God, on condition of their living and real faith.—Bishop Andrewes's sermon on absolution referred to.—Negligence of the laity of their great privileges in the kingdom of God, as under the Law of Christ.—Christian Optimism.—All things work together for good to them that love Him.....236

CHAPTER VIII.

The influences of the Church and her means toward cleansing and purifying our humanity.—Good universally typified by light, and Evil by darkness; Sin by filthiness and uncleanness.—The blood of

Christ is applied to our souls in our baptism, and henceforth the Life of Christ and His indwelling Spirit cleanse and purify the man, permanently and immanently.—The Spirit of the Word of God upon man's purification.—Word in two senses: 1st, The Word of God Incarnate; 2nd, The message which the Word Incarnate uttered to man with the tongue and voice of a sinless humanity.—The Word, in this sense is, in the Scripture, now completed.—The Word in the Church, the seed-grain of all civilization.—Examples of this.—The Scripture doctrine concerning woman.—Marriage and divorce.—The principles of this word flung broadcast on the world since our Lord's ascension..... 251

CHAPTER IX.

Man's wretchedness.—It may be considered in itself, as apart from God, unaided and uninfluenced; but it is not so in fact; man is in the world, and unceasingly wrought upon by manifold influences that come upon him from without.—The meaning and effect of the outward world according to the Calvinists; according to Bishop Butler.—Nature fallen from God and wretched.—This world to all men a school of probation.—God sends His light to all men in and through the world.—The state of nature in itself, if left alone; but it is not left alone.—The interpretation given of the outward and objective world in its action upon man from the earliest times in Holy Writ, that it teaches man of God.—The Psalms.—St. Paul to the heathen.—Again, to the heathen philosophers at Athens.—Again, in his Epistle to the Romans.—Nature, however, cannot save, being fallen and wounded by sin as man is; but, through nature, the Word and the Spirit ever shine upon, and calls unto man.—And man is not a brute in unconscious stupidity, or a fiend; but a man still, conscious of his own wretchedness, and of the height from which his humanity has fallen.—Therefore, through nature, God calls all men to repentance from sin and to faith in his heavenly truth..... 263

CHAPTER X.

The state of Grace: its blessings natural and supernatural.—The supernatural shines through the natural.—Julian the Apostate and the pagan high-priest of Galatia.—To be within the Church is a blessing, even in a natural point of view.—Sons of God of two classes: those who are justified, and those who are not justified.—To the first class belong all the blessings of the Church, natural

and supernatural, in title and in possession.—Blessings given all men in their baptism: 1st, Remission and forgiveness of all our sins; 2nd, Regeneration, through Jesus Christ our Lord; 3d, We become herein members of the Covenant; and, lastly, we are in the number of the Elect of God.—Application of these facts to the subjectivity of these times.—But, again, there are given to those who have a living faith peculiar privileges.—Faith: its value.—The word Faith, how often used in the New Testament.—The Royalty of Christ our King.—Its blessings to the man who lives in faith.—The Priesthood and Mediation of Christ.—Application of His merits to all the wounds of our nature.—Christ in heaven is our Prophet, supplying, by His Spirit, to the spirits of all His people, the truest wisdom according to their necessities and their faith.—Our duties as Christians having faith, in consequence of these things: 1st, To those outside; 2nd, To our brethren within the Church; those that are good, first; and then those that are evil.—The final consummation and end of all things.—When is our Regeneration made perfect?.. 277

CHAPTER XI.

The principles of the Church with regard to regeneration require to be stated distinctly and in harmony with all the correlated and subsiding doctrines.—This done.—The Gospel system..... 306

BOOK III.—SCRIPTURAL PROOFS.

CHAPTER I.

Reasons for discussing the Scripture proofs at this point of our treatise.—Verbal and grammatical interpretation.—The legal science of interpretation.—The central passage, our Lord's discourse with Nicodemus.—Tholuck's commentary on the passage cited.—The literal sense the true sense.—Schedule of passages on Regeneration.—These passages literally assert the Church doctrine.—The literal sense also agrees with all the other correlated and subsidiary doctrines of Holy Writ.—It was, till the time of Zuingli, in the fifteenth century, the only interpretation of the passage of St. John.—Hooker's challenge.—The weight of this fact on the principles of legal interpretation.—The Greek Church read the New Testament in its own language.—Church literature, for twelve hundred years; the Latin Fathers, for the same period; the Syrian Christian literature; all these put but one sense on the passage.—The legal and judicial weight of this fact.—Criticism on the passage from other commen-

tators: Bishop Wordsworth, Dean Alford.—Causes of the individualist and predestinarian theories on the Continent of Europe.—This land in a different position, from the freedom of the Church from State bondage..... 315

CHAPTER II.

Christ's Commission to His Apostles.—Its peculiar position and weight in the Christian system, as central between the doctrine of Christ and the practice upon it of the whole Christian Church, given from the Four Gospels.—What does it mean?—It is a commission to do a great work, supernatural and miraculous, in this world of nature.—Not the apostles by their personal powers as agents of an absent Lord far away, that has left them, but of a Living Christ, Prophet, Priest, and King, who, to His Church and to His sons that believe, is ever present; personally, actually, and really; Himself and His Spirit doing the work, actually and really, that His priests do ministerially.—He baptizes and regenerates.—He forgives sins really and personally.—We, ministerially.—"I absolve thee," never said by any clergyman of the Church for twelve hundred years after Christ.—The Eastern Church does not permit her clergy to say, "N. or M., I baptize thee."—The meaning of the commission in the existence of the Church miraculously upon the earth; and in it of the one baptism for the remission of sins, as a miraculous and supernatural gift to fallen man..... 343

CHAPTER III.

Further extracts from the Scriptures, with comments upon them of eminent divines.—Remarks upon the texts which say that we are saved "*by*" faith.—The word "by:" its manifold meaning.—What the Church teaches as to man's salvation..... 352

CONCLUDING CHAPTER.

Summation of work done in this whole book.—We do not believe in any *via media*.—Caveat to our readers.—Concluding address to the baptized members of the Church in this land.—The necessity of understanding our doctrine in all its relations, Scriptural, social, and national.—For before this Church there are the highest hopes in the system of God's providence.—Therefore, being the sons of God through Christ, we are to live in the Spirit of God and of Christ in this world, that we also may be glorified together with Him..... 377

REGENERATION IN BAPTISM.

PRELIMINARY CHAPTER.

When in Europe the Papal and Imperial systems came in direct conflict with one another in the war of Investitures, it ended not in the victory of either side, as their several partisans pretend, but in a compromise.* As in all compromises of moral and religious questions, humanity suffered. And therefore, for three hundred years from the date of the Concordat, things became worse and worse in the political and religious state of Europe, until finally that great explosion occurred which we call the Reformation. This is ordinarily considered to be one movement, and that exclusively religious. It was manifold; the antagonism to Rome being carried on by the alliance, for the time at least, of three different religious systems. It was also political, being, without doubt, the uprising of the national spirit in the great European countries against the lust of universal dominion in the Church and the Empire. Too often are these facts forgotten. Too often is it represented on the one side as the rebellion of self-will against authority, or on the other as the uprising of religious freedom against antichristian tyranny.

As its result, however, that portion of Christianity in Europe which had been brought into obedience to the Pope was broken up into great fragments. Of these the principal

* The Concordat of Worms, A.D. 1122.

may be laid down as the Roman, the Anglican, the Lutheran, the Calvinist. On the continent of Europe these last two are invariably called Protestant and Reformed.

Now, if we examine these four systems, we find the Roman to be essentially a corruption and depravation of primitive faith and primitive practice. Every error in this system, how far soever it may have gone, has a certain centre or core of original and traditional truth, which it has corrupted and alloyed, or overlaid with falsehood. The Anglican system is an honest attempt at reformation on the part of the nation and the Church of England, by cleansing the temple of the rubbish and the accumulated filth of ages, by casting down the idols and restoring the primitive doctrines and devotions. The Lutheran and Calvinist schemes are individualist systems of doctrine and discipline, honestly elaborated from the Scriptures on the basis of private judgment, by the intellectual efforts of these two great and sincerely religious men, Martin Luther and John Calvin.

Now, there is a certain agreement among these four parties, existing even to the present day. They all profess, and we believe honestly and sincerely, to hold the Scriptures of the Old and New Testaments, *ex animo*, and in their plain, manifest sense. They all baptize in the name of the Father, the Son, and the Holy Ghost. So far they all claim to be, and justly are, accounted Christians.

Now, we assume no philosophic indifference. We are upon a distinct and clear basis. We belong to the Church in the United States, which is descended from the Church in England; we think the Roman system to be a corruption of primitive doctrine and organization; and we have no love for Calvinism, or Lutheranism, as systems. Yet, nevertheless, we do consider this common agreement as a matter of great hope for the future, and we rejoice in it.

Now let us put the Roman system upon one side, and consider the other three. We see that at the Reformation the German, the French, the English nations rose up at one and

the same time in favor of personal and individual holiness and morality, and of national freedom against the *civil and religious despotism* of the *Imperial and Papal systems*, allied, as they were, by *concordats and compromises*. This is the true statement.

But what has this to do with the *doctrine of regeneration in baptism?* Everything. For, ask an Anglican, a Calvinist, or a Lutheran the question, and you will find that upon this doctrine is their disagreement, here their want of harmony begins. They all believe in original sin. Hence, in the estimate of them all, man needs a restoration to a higher life, a state whereunto, by his own efforts, he cannot arise. They all believe in the doctrine of the Holy Trinity—that the Father is the Creator—the Son the Redeemer—the Holy Spirit the Sanctifier. Hence from the Father, Son, and Holy Spirit alone can proceed man's restoration. They believe, all of them, that the Son of God became incarnate, that He died upon the cross and offered up thereby a real and sufficient atonement and sacrifice for the sins of man. By the benefit of that sacrifice alone, according to all these parties, is man saved. Again, all these believe that the Holy Spirit is the source to man of grace and holiness. He is the Lord and the Giver of Life. See in how many things these parties agree, and yet they have three systems so distinct and clear that there is but little harmony among their adherents.

Wherein do they differ? In this very doctrine of regeneration. They all assert that man's nature is fallen and corrupt, and needs a regeneration. They all agree that a regeneration is given by God to man upon the earth. But how? at what time? and by what means is it given? This is the central question. Starting from this one point, there are three systems, the Anglican or Primitive Church system, as we assert it to be, the orthodox Calvinist, the Lutheran. We cannot disregard this fact. To assume that it is not so, or to evade it, is either weakness or insincerity; and, in the long run, it is not wise either for the clergy or the laity. In this country the

Churchman, the Calvinist (whether Congregationalist or Presbyterian), and the Methodist, together with the American Lutheran, are the representatives of the three parties. It needs but little experience of religious life to see upon what a distinct and different basis of practice and of doctrine these three parties stand.

Now, in England the Church and the State, for they were allied, and therefore were united in action, adopted the Primitive system. It is seen in their standards, and acknowledged in their legislation. But the conflict of the Reformation, we must remember, was not simply against Rome, but against despotism also. Constitutional freedom was at stake as well as religious truth. The vigor and the craft of that great king and great Englishman, Henry the Eighth, kept his kingdom comparatively free from the political strifes of the continent in the early stages of the Reformation. Indeed, it is wonderful how clear, at all times, England kept from the German Reformation, religious and national. The only great German reformer, whose influence reached England in early times, was Melancthon, and he was more in the spirit of the primitive Church than of Luther, or the genuine Lutherans. In fact, pure Lutheranism, that is, religion based exclusively upon the Lutheran dogma, made itself no home in England until it was brought in by John Wesley, nearly two hundred years after.

But hardly had the short-lived son of King Henry, Edward the Sixth, passed away, before the strife began which England as a nation was to wage, in behalf of the whole world, against despotism, backed by the whole political, religious, and social influence of Rome in Europe. Germany stood aside in this great agony. The only sympathy and help that came to England came from the nations in which the Calvinistic Reformation had prevailed. The Hollander, with heroic energy, by sea and land; the French Huguenot, nay more or less the whole French nation; the Scotchman; the Switzer, these were they who alone sympathized with England in her struggle for

existence against Rome and Spain united. No wonder that the gratitude of the nation almost overpowered the doctrinal convictions of the Church. No wonder that doctrinal Calvinists obtained livings, and even bishoprics. They actually got partial control of the universities, the sources of opinion, and thereby more or less extensively educated and trained the clergy and gentry of the nation in Calvinism! They made the Institutions of John Calvin a text-book in Cambridge University! And by and by they almost succeeded in altering the articles of the English Church, by foisting in among them the Lambeth articles, a rigidly Calvinistic document.*

This base intrigue, for such it was, was put down by Queen Elizabeth. One breath of her mouth—one stamp of the foot from the lioness of England—saved the English nation from this hateful fatalistic formula.†

And yet some years after, so strong was the influence of the party that the English king, her successor (the king personally, not the Parliament of the nation or the Convocation of the Church), sent deputies to the Council of European Calvinism, the Synod of Dort. So much can the union of Church and State and the consequent confusion of politics and religion do to commingle, or rather to huddle together systems the most distinct, the most hostile, and the most incongruous.

As long as the strife against Philip of Spain lasted, that great agony which every Englishman felt to be a death struggle against popery and despotism for the very existence of the English nation, so long this confusion was possible. But no sooner was the struggle at an end and peace begun, than Cal-

*"Their aim was to fasten upon the Church a number of arbitrary definitions, ill according with the spirit of the men by whom the Reformation had been carried on, and altogether out of harmony with the Prayer Book and the older formularies of faith."—Hardwick's "History of the Articles," p. 66.

† See in Hardwick these articles in their uncompromising and rigorous proscriptiveness as originally devised and drawn out by the Calvinists of Cambridge, and passed in the hole-and-corner meeting at Lambeth, Nov. 20, A.D. 1595.

vinism found what it should have known long before, that it was essentially antagonistic and hostile to the Anglican system of doctrine, and to the Anglican Church. The clergy who professed and propagated Calvinism had been educated at the expense of the English Church. They had signed the English articles, they had been baptized by her forms of baptism. They had been taught in her Catechism, and had been confirmed with her order of confirmation. They had been ordained with the forms of her Ordinal by her bishops. All these express clearly and distinctly her doctrine of regeneration. And they held office in her considered as the Established Church of the English nation. They received salaries, and were bishops, deans, rectors, under an oath to conform to these standards, to uphold these formulas. We make all allowance for the self-deceit of prejudice and passion, but we cannot help thinking that the leaders, at least, of the Presbyterian and Puritan party in the English Church, at all times, knew that they were upon a different system from that of the Church to which they had sworn allegiance. We cannot but think that they knew that they were essentially hostile to it, and that their duty, therefore, knowing this, if they were honest men, was to resign its emoluments, to give up their position among its clergy, to retire from a system which they counted unchristian and untrue.

They did not do so. They acted as faction and treason always act. They employed their position, their means, their influence, in destroying the very Church and system in which they were sworn officials. They may have been blinded by prejudice, deafened to the truth by the clamor of popular excitement, blinded and maddened by party frenzy; but looking at the conduct of the Calvinist clergy in the English Church, after making all these allowances, we must think that their course was disloyal and dishonest—the course of traitors within a fortress they were sworn to defend.

Their system, however, gained strength in the nation. It accumulated power to itself by all the means which faction uses. It availed itself to the full of every prejudice. It pal-

tered to every passion of the English people, that nation so honest in its intolerance, so set and stubborn in all its dislikes, and lastly it availed itself to the utmost of all the political mistakes, of all the constitutional blunders of its opponents. Calvinism therefore conquered. In the State as a political party, in the nation as a system of religion, it was victorious. The immediate result of its victory at once made manifest the insincerity of its previous career. For it *abolished Episcopacy*,—it *overthrew the whole system of the English Church*,—nay, it *forbade the use of the English Book of Common Prayer*, in public or even in a private house, under a heavy penalty for each offence! * It reigned, then, in one shape or another absolutely for, say, ten years. And once and forever, the whole English nation were convinced that political Calvinism, as a dominant party in the State, is hateful and insufferable, and that the purely Calvinistic theological system is antagonist essentially to that of the English Church.

Our readers will remember that Christianity, for nearly four hundred years after its entrance into the world, knew nothing of a union between the Church and the State. They will also bear in mind that the English nation never knew anything of a State-free Christianity. Its conversion was begun and completed under the bondage of Church and State. They will remember, also, that for some centuries that nation was, of all European nations, the most devoted champion, the most obedient instrument of the Roman system. The parties, therefore, that after the Reformation came in conflict in England, whether Roman, Anglican, or Calvinistic, fought for *dominion and mastery, not for religious freedom.* This was the last idea to enter the mind of any one of them. There was no possibility, therefore, of viewing any system apart from

* "Those who read the Common Prayer, either in Churches or their families, were to forfeit five pounds for the first offence; ten pounds for the second; and suffer a year's imprisonment without bail or main-prise for the third."—Ordinance of the Lords and Commons at Westminster, August 23, 1645. In Scobell's Collection of Acts of Parliament, folio 97. Cited in Collier's "Ch. History," vol. viii. p. 296.

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national politics. The Anglican party, for instance, was essentially the English constitutional party, wrapped up in the usages and principles of the English national monarchy, as they had come down upon the tradition of ages. The Roman party in England was inclined to the maxims of Despotic Imperialism. And the Puritans were what they called Republicans; that is to say, from their school-boy and college reminiscences of classical literature, which then had hardly lost that rosy glow with which it rose upon ignorant Europe a hundred years before, they had picked up a quantity of so-called Republican notions,—the most impracticable, the most absurd, the most ridiculous, the cast off rags of Greek and Roman rhetoricians. Whosoever shall look at the Puritan men of genius in those days, Milton and Harrington and Sydney and Vane, may see that in politics they were children, not men. The real men were the soldiers and the constitutional lawyers on both sides; but these others were literary pedants, brilliant declaimers, vending mere heathenism—the declamatory commonplaces of that most insincere and most unreal of all things, the later literature of Rome. They republicans! They were dreamers and talkers and phrase-mongers, not statesmen, in any shape. But they aided in rousing popular fury, in swelling the tide of popular discontent, in giving the victory to a small and merciless faction, which did not amount to one tenth part of the English nation, all told.

By the providence of God, when that strife in England ceased, undecided and undetermined although it were, the elements of the same parties were transferred to this land; nay, the parties themselves perfectly organized with all the weapons of their conflict. Puritanism became established in New England. It was in the closest alliance with the State. It used the State in raising taxes for the support of its ministry, in punishing its opponents by exile, confiscation of goods, imprisonment, and death. Anglicanism also was settled here, in Virginia, and Romanism also in Maryland, although neither were perfect in their organization, being without the Episcopate.

The Revolution came, it dissolved the union of Church and State; it established, as a principle and as a fact of the constitution, the doctrine of civil and religious liberty. By that enactment all religious systems stand in this land wholly separated from the State, and perfectly free, and therefore unmingled and unconfused with questions of polity, to be discussed and examined upon their own merits exclusively as systems of religion.

Romanism is here, pertinaciously asserting itself, its dogmas, and its traditions. We, the descendants of the Anglican Church, are here, with the fact and faith of the Church, One Holy Catholic and Apostolic, with the open Bible in our hands, with a primitive liturgy and primitive sacraments—separated entirely from the State and exulting in this freedom—equally free from the supremacy of the Pope and the supremacy of monarchy—feeling that we alone stand at this period of time as the Church stood in the world until the fatal days of the first Constantine. And the system of John Calvin is here also. The system too of Martin Luther. Are not all these, holding, as they all do, the objective facts of Christianity, the doctrine of man's fallen nature and of its consequent needs, the doctrine of the Holy Trinity and its works for man, and differing in respect to their application—are not they here—placed separate from the State and from all confusing questions of civil government, politics, taxation, and persecution—in order that the questions, debated in Europe and left undecided there, should here be reëxamined, here be decided? Is there not then a hope that by the providence of God it is intended that Christianity in this New World once more may become reunited? That this land and nation may have been intended as an arena for the peaceable discussion and the peaceable and final decision of all these religious questions, as the place and the instrument for the ultimate reunion of the Christian world in the doctrine and the unity of the One Holy Catholic and Apostolic Church, perfectly free from the tyranny of Imperialist or Roman usurpation?

Now, as we said above, we put on one side the discussions we have with Rome as alien to the purpose of this treatise. We then ask what is the difference between ourselves and the representatives of Calvinism and Lutheranism in this land? and wherein do we agree? We agree with them, evidently, in confessing the truth and authority of the Scriptures. We agree with them in the doctrine—that the Father is the Creator, the Son the Redeemer, the Holy Ghost the Sanctifier. We agree, also, that man in this world is a fallen being, and that in this life he can be regenerated or born again.

Now our difference is precisely upon this doctrine of regeneration, not upon the fact, but upon the mode and manner. We admit the fact as possible in the system of God's providence, we confess the doctrine as an essential doctrine of Christianity; but when we come to a development of the questions concerning the mode and manner, at once it is manifest that there are three distinct systems of doctrine. And these issue forth in three distinct courses of religious practice and religious emotion. A pious and sincere Churchman, a pious Calvinist, a pious Methodist, while they admit respectively each other's sincerity and devotion, recognize at once the different grounds upon which they stand. They feel that they are of a different spirit and temper, and breathe a different air.

Now we shall give the three systems, honestly, and according to our best judgment and knowledge. The first is the Anglican.

First. Man's nature is fallen; it needs a regeneration.

Secondly. This regeneration comes from the effects of Christ's work and merits for man.

Thirdly. It is effected by the power of the Holy Spirit.

Fourthly. It demands in the man certain qualifications, which are prerequisites. These are *sincere repentance* from past sins, and a *living faith.*

Fifthly. The regeneration takes place in and by the Sacrament of Baptism.

Sixthly. The man's sins are all then forgiven. The *vital*

principle of a *new life*, *the life of Christ*, is then and there implanted in him. He is then and there introduced into the earthly sphere *of that new life*, which is the Holy Catholic Church.

Seventhly. As before he was in the World, under a natural probation, so now he is in the Church, which is a school of supernatural and spiritual probation, the probation of Grace. He is a member of the Election, which is the visible Church of Christ. He is given in it all the means of grace. He is therefore bound to make his calling and election sure. And henceforth until the day of his death he is upon his trial as a regenerated man, a son of God, endowed with all these privileges.

Eighthly. If he avail himself by a living faith of all these blessings, he shall, at the resurrection day, pass as a son of God from the state of grace into the state of glory, his sonship being then completed, so that he is thenceforth immutably a son of God, being a son of the resurrection.

Now, our readers will take notice that we of the Church have a system* upon the doctrine of regeneration. Here are various elements, in various ways concurring to the same result. Here are various coördinate doctrines asserted, all of them doctrines of the Gospel — the fallen nature of man; the effects of Christ's death and sacrifice; the grace of the Holy Spirit; the doctrines of faith and repentance; the doctrine of a Church, Holy, Catholic, and Apostolic, visible in this world, instituted by Christ himself, and to last to the end of time; the doctrine also of the ministry, a body of embassadors for Christ, who are commissioned to preach repentance and faith, and to admit men by baptism into the Church of God; the doctrine, too, that this world is for man a school of natural probation, and that the Church also is a school of spiritual probation.

Look, therefore, at the doctrine of regeneration as held in

* This system is more fully drawn out, in all its relations, in the last chapter of the second book.

the Church, and you will see a pyramid solidly built up of many doctrines, all of them true, all of them seen in the Scriptures, all of them eminently practical and evangelical, and resting and leaning upon them all, as the highest and crowning stone, is the doctrine asserted by the Church, that "in baptism we are made members of Christ, children of God, inheritors of the kingdom of Heaven." * System, the bringing out of one result by manifold and various concurring causes; this is the usual way wherein God works, and in this the Church doctrine of regeneration is in harmony and accordance with the method of God's operation in nature and the world.

We only dwell one moment more upon this statement to remark that the mass of objections against our doctrine arise from men's not discerning the manifold elements in the system, and the various ways in which they are coördinated and work together. How often do we hear that baptismal regeneration denies the atonement of Christ! or the power of the Holy Spirit! or the doctrine of faith! Whereas it is plainly manifest that upon these doctrines it is based; all these doctrines it asserts, emphatically and distinctly, as parts of the one harmonious system. The only thing it really means is that the objector does not understand their relations in the system, and that his objections arise from this ignorance upon his part. Or perhaps it means that two or three hundred years ago, in England, his ancestors were on the Puritan side in English politics, and from them he has, somehow or other, derived the traditional notion that baptismal regeneration is hostile to civil and religious liberty!

Here, then, is the Church system. We go on to expound as plainly as we can the opposite systems. It is but fair to say that in this country the system of Calvinism has been modified and softened in many particulars, so that it does not present so harsh and stern an aspect to the popular mind. But the system, as such, is laid down definitely and exactly in the works of Calvin, his Institutions mainly, and in the

* Catechism.

decrees of the Synod of Dort. These present a clear, connected, logical body of doctrine. As we take the Anglican system in its clearness and fulness of meaning and preciseness of definition, so we take the Calvinist system. Modifications which the timorousness, the kindliness, or the feebleness of later times have effected, may be allowed for in the case of the individual person, but are not to be taken in account in an exact and scientific comparison of the systems. Calvin was clear-minded and systematic to a very great degree.* His Latin style is eminently definite and precise. He was fearless and bold in asserting what he considered the truth. There is no doubt whatever as to what was his system and that of the Synod of Dort.

Now, this it is:

First. Man's nature is fallen; it needs a regeneration.

Secondly. This regeneration comes to man from the effects of Christ's death and merits.

Thirdly. It is effected by the power of the Holy Spirit.

These, then, the first maxims of the Anglican system, the Calvinist is willing to assert. However, the word "fallen" is hardly sufficient in strength for him; the high Calvinist generally prefers the words "totally depraved." †

* Even his enemies acknowledge this. They compare his Institutions to the Institutes of Justinian, the famous system of the Roman Law. "His method," says Schulting, a canon of Cologne, "is so clear, so subtle and systematic, that it is deserving of comparison in these respects with the Institutes of Justinian, which all lawyers think to be the most systematic and most methodical book ever written."

In fact, Calvin was of a legal family, himself trained in the civil law, and fed upon the Institutes and Pandects. He thought in the Latin of the civil law;—its methods, its unrivalled system, its subtle clearness of connection, all were his, and *above all, that judicial authority of statement which is so overpowering to all ordinary men.* Any one that has read the Roman Law, and the Institutions of the Christian Religion, in the original Latin, can see their brotherhood.

† The chief point of difference between the two great parties which so long divided the Protestant Churches, the Calvinists and Arminians, was on the extent of the vitiation of our nature by the fall. The Calvinists thought that the corruption of man was so great that no spark of moral goodness

Fourthly. All mankind, therefore, being in this condition of total depravity, and unable to do any good, it pleased God to predestinate a certain portion of the mass to salvation, by an absolute and irreversible decree of election; and to reprobate by a decree of damnation, or else to pass over and leave to an absolute certainty of eternal misery all the rest.

Now, in order that those predestinated to eternal life may be saved, and the decree carried out:

Fifthly. The elect receive at the time, and by the means appointed by the unchangeable decree, an effectual calling. This is the work of irresistible grace upon their hearts. By this *they are made sons of God*. By this *they are morally and spiritually regenerated*. By this they are endued with actual holiness, and the grace of final perseverance. They *cannot fall away*. They *are infallibly saved*. The evidence that they *are regenerated*, to themselves and others, is that they are morally and spiritually changed. The time of that change is the time of their regeneration.

Now admit the fundamental idea of this system, the idea of *absolute predestination*, and all its other conclusions follow as a matter of course. But that God absolutely and unchangeably predestines all things, wherein does this differ from the old pagan idea of "Fate," "Destiny," or "Doom"? Admit it to be true, has man any freedom of action? Is he morally responsible? Is he not wicked because God has predestined him so to be? or good because the decree makes him so? And again, is not the decree everything? Are there any means of grace—any means that are real—not merely apparent? Would not the man be saved just as well without sacraments—without preaching—without a Church, as with them?

And, then, what is the evidence to the man that this great change has taken place in himself? It is the knowledge and

was left in him; that he was utterly and totally bad and depraved; that, however amiable he might be in regard to his fellow men, there was no relic of what he once was, any more than in lost spirits and damned souls. —Bishop Browne on the Articles, vol. i. p. 324.

conviction of himself internally, that he is converted. Where then is the certainty of that fact to his fellows? At the first it is his simple word, his single testimony. Where is the evidence to himself of that which is actually a miracle, wrought by the immediate power of the Holy Ghost? He has no evidence, save his internal feeling at the time, his immediate conviction that it is so. A logical system of destiny, fate, or doom, founded upon abstract and general arguments—whose validity one educated man out of one hundred will not concede—at the one end as a theoretic and doctrinal premise; and then at the other as a practical conclusion, a miracle asserted, of which there is no visible evidence, and no certainty on the part of the supposed recipient save his own internal consciousness (he feels convinced and is certain that it is so). No wonder that this system, disengaged as it is, in this land, from European politics and left to its own influences exclusively, has produced swarms of doubts, uncertainties, unbeliefs.

But with all these faults, and many more, the Calvinistic doctrine is a system. And the human mind clings to system. Calvinism is exact. It is clear. No one can mistake its definitions and distinctions. Place it side by side with any other religious system, upon any one point, and there is no mistaking its voice. The trumpet of John Calvin gives no uncertain sound.

We proceed to compare it with our own doctrines, in the matter of regeneration. "We are made in baptism," says the Anglican Catechism, "members of Christ, children of God, inheritors of the kingdom of Heaven." "Being by nature born in sin and children of wrath, we are hereby (by baptism) made the children of grace."

Here is a means of grace, a sacrament. Thus is the time and the place of regeneration set and determined. It is an external and outward fact having proofs, witnesses, evidences. An internal and spiritual grace is asserted as connected with the outward means, by the covenant of God. Faith is prescribed as a requisite, and also repentance. An unvarying

liturgy asserts all these things. The clergyman openly, in its unchanging form of words, demands the profession of repentance and faith, exacts the promises of renunciation and obedience. He cannot baptize the candidate without these. He uses the material form and the words, then and there baptizing the person in the name of the Father, and of the Son, and of the Holy Ghost. And then, after all this is done, he declares him or her to be regenerate.* What more manifest than that here is our system, which asserts that we are regenerated in baptism, that baptism is the sacrament of regeneration?

Now take the system of Calvinism and put it side by side with this. When does regeneration take place, according to the Calvinist? At any point of time in the man's life, that it may please God, from infancy to old age. The time of the effectual calling of any man is determined only by the secret decree of God,—is part of that decree. One person may be regenerated just stepping out of childhood, another in extreme old age, just on this side the gates of death.

Has regeneration any appointed place? Yes, in the foreknowledge and decree of God, not in the system of nature and man, or in the order of the visible Church. In the Church it may take place, on the sea, or in the chamber, on the highway, or in the field, in the mill, the ship, or the store—wherever God may predestine the time and the place of its coming to be, then and there regeneration comes.

Is it bound to sacraments, so that when the outward and visible sign is received in living faith, then the promised blessing is received? No, it has no means in this sense. Sacraments are decent signs used in compliance with the weakness of man, *signifying* but *not conveying* grace. But the gift of regeneration depends altogether upon the "decree of God," any means that he employs is a means, or appears to be. One may be regenerated in baptism, another under the influences of Gospel preaching, another by a word in season, another by

* Baptismal services generally.

a torn leaf of the Bible or a piece of a tract picked up by the way-side.

All things may appear to be means; but, in reality, the "absolute decree" is the only means, the "irresistible grace" is the power it employs, regeneration is its consequence, and the "effectual calling" is the only evidence to the individual man.

Is it not manifest that here is a distinct and complete system of ideas and conceptions on the subject of regeneration? Is it not evidently opposed to the Anglican system, if words mean anything? Is it not manifest that the man who holds it honestly should not use the Anglican Catechism, or baptize with the Anglican formula? Certainly, a plain, honest man of good judgment and unprejudiced mind must say so.

But this brings us onward to a most important point of comparison. The Anglican asserts that "in (the sacrament of) baptism we are regenerated." He defines that "a sacrament is an outward and visible sign of an inward and spiritual grace, instituted by Christ himself." With him, therefore, sacraments are a necessary part of the Gospel system, for it seems they are means which God has appointed, there are graces given in them which are not given in any other way.

The Calvinist uses the word "sacrament," it is true; but in no proper sense does he employ it, for the doctrine of sacraments is manifestly no part of his system.* Nothing, according to him, occurs by a sacrament, through it, or at it, that may not occur by, through, or at the occurrence of anything else. In fact, look at it logically. Examine it also by the test of the practical results of experience, and you will see that the system

* Dr. Cunningham, of the Free Church of Scotland, the denomination to which Chalmers belonged, thus expresses himself in regard to sacraments: "All Protestants regard them as mere appendages to the word or the truth, and *as exerting no influence whatsoever* apart from the faith which the participation in them expresses."—"Historical Theology," vol. i. p. 12, cited in *Literary Churchman*, Jan., 1863. If this does not deny that the Spirit employs the sacraments as a means of grace in the Church by the institution of Christ, we do not know what it does mean.

of Calvin has logically no place for the old Church doctrine of sacraments. It is perfect without that doctrine. It is inconsistent with it. And when they are brought together, it finally eliminates and wholly casts out the doctrine of sacraments. Antecedent, therefore, to the exposition of the Church's doctrine of regeneration in baptism, and necessary to it, is the Church's doctrine of the nature and effects of sacraments in general. This, therefore, we consider in a separate discussion.*

But this last consideration brings us to another thought most important in this discussion. When we come to the ground and basis of the doctrine of sacraments, we find that they rest upon the doctrine of a Church,—the doctrine that our Lord instituted a society for the propagation and maintenance of His religion. This being a visible society, organized by Him, was by His power and His providence to have a continuous existence upon the earth throughout all ages to the end of time. This is the One Holy Catholic and Apostolic Church. Now Calvinism finds such an idea in existence in the language and thoughts of all Christians. It therefore must use the word. But to it as a system the idea and the thing is of no importance. For a system founded upon absolute predestination the fact does not exist. Calvinism, therefore, uses the word "Church," but attaches to it a different meaning. The "elect" must all be known to God. Their number, therefore, in His secret knowledge, is precisely recounted. The number, then, of the elect, in the secret counsel of God, is the Church. The Church, then, is invisible; by the decree the man who is elect is admitted to it. Nay, he is within it before he was converted, before he was born—has never been outside of it, nor ever can be. This is the real and true Church of Christ according to Calvin. The visible Church is a mere convenience, a mere congregation of men, of no importance in any way. You may give it a decent respect, but it is not the Church of Christ in any more than an outward sense. The

* See "The Doctrine and Rationale of Sacraments," by the author of this book.

Church visible has no gifts to give to man, no graces. There is nothing in it that does not come from the members that belong to it.

Assert the doctrine of sacraments, and you assert the doctrine of a Church in our own sense. Assert the scheme and system of Calvin, you deny at once the doctrine of a Church and the doctrine of sacraments. Hence can we see at once why, in our system, a distinct and fervent assertion of the fact and doctrine of an Apostolic and Catholic Church goes along with our doctrine of sacraments; and both are connected with the doctrine of regeneration in baptism. We can also see how the Calvinistic bodies are equally opposed to both—with equal energy deny the doctrine of a visible Church and of regeneration in the sacrament of baptism.

The next doctrine we specify is, that we are saved by faith alone; which we suppose means the faith of the individual man, without any other means of grace. As we intend this book to be rather an exposition of our own doctrine than a discussion and refutation of those of others, we shall pass this by with the mere remark, that upon the matter of regeneration, all objections to the system of Calvin lie equally against this.

Our readers will please remark, in reference to the systems we have enumerated, that all of these, Anglican, Calvinist, and Lutheran alike, take regeneration to be a supernatural gift, a state which is the gift of God in this world, and as such cannot be reached by any one, merely by the exercise of his own natural powers. We must, however, notice that there is in existence, in this land, a large party who have quite a different idea. They use the word in a metaphorical sense. As the politician talks of the regeneration of his party, they talk of the regeneration of the man, meaning a change, for the better, wrought in him by his own powers or by the persuasion and influence of others. We say nothing in disparagement of any moral change whatsoever. The man who obeys the moral law when he formerly disobeyed it, has made a great step onward.

Any conversion, any single-minded, any conscious *turning away from* evil *toward* the good (*conversio*) is no small gain. It may take place on merely prudential, on moral, or on religious motives; still we say, if real, it is no small gain. God forbid that we should depreciate or disparage any sincere and real moral change.

But regeneration is something more than this, in idea and in fact. It is the raising up of fallen man, by the power of the Living Christ and the Holy Spirit, into a state of grace, which of himself, by no power of his own, he could attain unto. They who believe that man, by nature, is born in sin, will be found generally to believe that it is a supernatural change. They, on the other hand, who deny original sin, make regeneration to be merely a moral change.* Such persons cannot understand the necessity for regeneration in our sense, or the nature of it. They use the precise and exact theological language of the Christian Church, in a rhetorical way, as they might that of a pagan mythology, to adorn their discourse, without any distinct understanding as to what the words mean. Once for all, we have done with them. We are seeking to define and expound the reality of a grand Christian fact in all its breadth and depth, the doctrine of the first step in the Christian life, that great change which takes us from death into life, out of the dominion of the world into the kingdom of heaven; and the last persons to whom we are thankful are they who would turn this reality into a commonplace metaphor, who would take the grandest, the most fruitful, the most practical fact and doctrine of the Gospel, and use the words that express its truth as they would any technical religious phrase of paganism, to adorn their rhetorical discourse.

It will be seen, therefore, that our object in this treatise is

* We cite, for example, the definition given of regeneration in the only authoritative book ever published by the Unitarians of Europe, the "Racovian Catechism": "Regeneration is the changing of our reason, will, and affections, and the conforming them to the doctrine of Christ our Saviour." —"Racovian Catechism," A.D. 1608, translated by Rees. London, 1818, p. 254.

mainly exposition—the bringing forth clearly and distinctly of the doctrine as to regeneration that is held in the Anglican Church and in our own. Controversy, discussion, and refutation come in only incidentally. Still, however, as this treatise is intended to be a practical one, it will be our duty to show the beautiful accordance of our system with all true morality, and we may, therefore, be compelled, as it comes in our way incidentally, to show the mistakes and errors of those who have abandoned it. This we hope to do temperately and calmly. But we cannot be expected to speak with apathetic indifference when we advocate that system which the whole Catholic Church of God held unanimously for fifteen centuries,* and which, with the Scriptures in her hands, she asserted and declared to be the system of the Gospel.† We cannot be complimentary to systems antagonistic and radically hostile to this fundamental verity. We will not eulogize and applaud doctrines of which we believe there is not a trace to be found in the Scriptures apart from bad translation and poor philosophy.‡ We cannot be expected to glorify systems to the

* "A learned writer (Dr Wall) has well proved, at large, and beyond all reasonable contradiction, *that both the Greek and Latin fathers* (*i.e.*, the Christian writers for twelve centuries after Christ) not only used that word (regeneration) *for baptism, but so appropriated it as to exclude any other conversion or repentance not considered with baptism from being signified by that name; so that, according to the ancients, regeneration, or new birth, was either baptism itself* (*including both sign and thing*), *or a change of man's spiritual state considered as wrought in or through baptism.*"—Dr. Waterland on Regeneration.

† The judicious Hooker, the pride of the English Church and nation, remarks, in regard to the words of our Blessed Lord himself, in St. John, iii. 5, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God,"—"*that of all the ancient Christian writers, there is not one to be found that does not expound or quote this place as connected with external baptism.*" See the third part of this treatise, on the Scripture proofs of our doctrine.

‡ Predestination, in the sense of absolute decrees, doom, destiny, or fate, is simply the pagan philosophy of the Stoics. And in *the original Greek of the New Testament* there is no word with any such sense. Predestination, the term and the idea, was introduced into Christian theology

result of whose principles, carried out earnestly, by sincere and pious men, under the impression that they are the pure Gospel, we attribute the wide-extended non-professorism and infidelity in this land, which we ourselves have seen in action, comporting themselves with a fierce dogmatic intolerance, a fiery fanaticism, a jealous and denunciatory proscriptiveness which, after the "revival" or the "camp-meeting" was passed, even the very actors therein could not believe that they had used, and yet the community around had seen with their eyes, and been repelled thereby from Christianity. These systems we cannot be expected to praise. We think them unscriptural and injurious in their influence, and therefore we affect no indifference.

And disliking, as we do, the systems alluded to, we must say that we have met many of their adherents, many of their advocates, who have been, in our estimation, better, a great deal better, than their systems,—sincere, devotional, believing men and women, in whose hearts and lives, as far as we could judge, the Holy Spirit of Christ our Lord truly reigned. But not, we believe, because of their systems, but in despite of them,—because of the Holy Spirit, because of the Scriptures, because of "the light that lighteneth every man that cometh into the world," although under systems antagonist to the Church of God and her teaching. And in these cases we have fully seen the duty there is upon the Christian to hate any system which is false and hostile to the Gospel, and yet to pity and love the man who unhappily is entangled in its meshes.

One consideration more there is, of no small importance. Regeneration is a new birth. Now birth, natural or spiritual, is the entrance into a new life and a new world. It is therefore only a beginning, only a first step. How and by what means that life is maintained, by what food it is nourished and brought to perfection, is another question. In all such questions there are two distinct considerations. A birth is a

in the Latin Church, and in the Latin version of the Scriptures, nearly four hundred years after Christ.

fact occurring but once, at a determinate point of time. We shall not now discuss the matter, but suppose for the moment that it is so with the spiritual birth, that it takes place only once and at the moment. Now suppose that the person has true repentance for past sins; that he has true faith in Christ our Lord; that having these as conditions, he is new-born, regenerated—what is his state then? All parties will unanimously answer, that his sins are all forgiven; he is placed in a condition of acceptance with God through Christ; he is made a "son of God;" he has received the "adoption of sons." All this is consummated.

Suppose that at that very moment the man dies. All Christians will say then that he is saved. He passes at once from the state of grace to that of glory. This must be the conclusion on any theory whatever of regeneration.

But it is not always the case that the man dies immediately upon his regeneration. Nay, it is most unfrequently so. Ordinarily he has a great portion of his life to live before he passes to his final account. How, during all that period, is his spiritual life maintained, so far as the man himself is concerned? The answer is, by a true and living faith. And by that he is justified, that is, continues in a state of forgiveness and acceptance with God.

Here there are two questions of fact and doctrine: the question of regeneration, or the birth into a new life; the question of justification, or the maintenance of the man in a permanent enjoyment of the privileges of that life. These questions are distinct. In the Creed the distinction of these two questions is very clearly indicated in the words, "I believe in the Holy Catholic Church;" and again, "in the Communion of Saints." By baptism we are regenerated, made members of the Holy Catholic Church. By a living faith we are, having once for all been regenerated, members of the Communion of Saints, "true saints, men of real holiness,"* justified, accepted before the throne of God. The question, then, of regeneration is a dif-

*Bishop Pearson on this Article of the Creed.

ferent one from that of justification. The subjects are distinct; and yet the one doctrine is a complement to the other.

We have intended to follow up this treatise by a series of essays upon True Christian Faith; but we say so much upon the subject, as we do here, to clear away at the first a cause of error. For, by many, regeneration and justification are declared to be identical, and the questions concerning them are confounded, because they often concur and exist together in the same person at the same time. Such a mistake is frequently made by men of all shades of opinion.

One thing more we have to say to our readers. If we look to the history of the English Church, we shall find, from the days of Edward the Sixth (A.D. 1547), down to the overthrow of the Church in the time of Cromwell, the Puritan party were very energetic in propagating the principles of Calvinism, and making adherents; but more so, if possible, in creating odium, sowing hatred and prejudice broadcast, and exciting popular feeling against the Church and her doctrines. In this land, the Puritan, or the Methodist principles, have predominated. As all men are at liberty to worship God as their conscience dictates, there is here more candor and freedom than in Europe, and less of the blind, intolerant fury of religious hatred, sharpened by political disabilities. But still there is in existence the same willingness on the part of these sects to accept as true, against the Church, all the odious prejudices, all the accumulated hatred of past times. And, more than this, there is an unwillingness to understand or comprehend our system,—a desire not to hear what we have to say in our own defence. Every clergyman of the Church who has been in active life can say that this is one of our main difficulties. Persons who will expound their own systems at full length, and be listened to by us, and think it unjust if they are not, will stop their ears against any explanation from us, any attempt to show the reasonableness and Scripturalness of our doctrine. An Episcopal clergyman, therefore, owing to these widely-sown prejudices, is at a very great disadvantage. Instead of

saying, as they would do in reference to a Roman Catholic or an Unitarian, "the man is bold and consistent and honest in advocating the platform of principles upon which he stands," even sensible men begin to call names, and refuse to listen. It has been, to our own personal knowledge, an injury to the clergy of our Church to hold the doctrines of the Church, although it was done calmly, consistently, and religiously. And again, to others of our own clergy it has been a profit, in money and standing, to join the popular outcry of the "religious world," that is, the mass of professors, Calvinist and Methodist, against the doctrines of their own Church and their own Prayer Book.

From all these considerations, it is manifest that at this present time there is room for a new exposition of our doctrines upon the matter of baptismal regeneration, adapted to the circumstances of our own Church, in our own land, and depending for its proof upon our standards, the Bible and the Prayer Book. We acknowledge that this is a difficult task, when the mass of Christians are pledged to systems which are essentially antagonistic, essentially hostile, to ours; when the accumulated prejudice and odium which they have been bringing against us for three hundred years are constantly kept afloat in the air, constantly blown back upon us by the breath of a majority, after we have labored to clear them away. Very hard it is, when the leaders of the various denominational systems, if they become convinced of their untruth and of our Scripturalness, must renounce all their interests, abandon their means of living and all their social pleasures and connections, as the price of their conversion. The leaders are thus pledged, by the heavy penalty of what is actually a large pecuniary fine and a social excommunication and proscription, against all changes, in favor of antiquated formulas and hereditary hatreds and prejudices. It is very hard for the Church system to make headway against such a current, to go against so great a multitude.

Yet we believe that our doctrine is the Scriptural and orthodox doctrine. We believe that, being clearly understood and

practically acted upon, it is true to all the facts of man's nature and state, satisfactory to all his needs, sufficient for all his requirements. We believe that it agrees with the system of God's providence in the government of this world, and with the constitution which He has given to man. We know that, standing upon it, preaching it, understanding it, the Christian Church, at unity in itself, as having a clear, working, harmonious system of doctrine, went on in early ages triumphantly as a missionary Church, and gathering into its bosom dense masses of population, whole nations of the heathen, subdued and trained and educated them to Christ. We believe that in all these respects, these other systems have necessarily the contrary results.

Yet the age of controversy is past. Men having free choice, by their position as American citizens, among all Churches, all sects, and all denominations, are naturally inclined to listen to good asserted, instead of evil imputed. They prefer that the clergy of any system should advocate and expound their own doctrine rather than display the evil consequences of any other. They are inclined, in a word, to give their attention to exposition rather than to controversy.

And, besides this, there is at present a continual restlessness among professors, a discontented and unsatisfied state among the masses of the religious world, so called, which makes them feel as if in their position there was something wrong, as if the foundation upon which they are now placed were not exactly sure. Men are becoming more willing than of old to listen to the truth distinctly and precisely stated, if the tone be temperate and calm, if it be the voice of exposition, not of controversy.

Our plan, therefore, in this book, is to this effect. We take our own standards first. From them we set forth the system they contain. We show from their own words what is their doctrine, so manifestly and plainly, that no one shall be able to mistake it. We declare from them that the doctrine of the Church is the doctrine of regeneration in baptism, that this

is their system. In this first part, we profess, from the standards of the Church, to lay out that system in its proportions, and to show the several constituent parts of the doctrine in their mutual relations. As we have a system, let us declare it, let its several elements be clearly understood by ourselves and by our opponents. This is the first question to set forth, to expound, to define, so that we shall clearly comprehend what our faith is, and thus to remove all confusion and misapprehension. Ignorance lies in midnight darkness, error flies to the uncertain gloom of twilight, the region that lies between day and night.

We think that this method of laying down in precise terms exactly what our system is, first, and then after that of expounding it from the Scriptures, is far better than the hateful, sceptical method of discussion that is usual at this day. We have heard from the pulpit, a preacher begin his discourse with a proposal, "calmly and without prejudice, to examine, by reason, the question as to whether there is in existence, actually and truly, such a being as God." The man's method was utterly wrong, entirely sceptical. He was bound, as an honest man, before he undertook to preach, to be so absolutely certain, that discussion and examination on this point were for him all past and gone through. And then, after that, to preach, to declare with assured authority, and to expound the truth as a commissioned ambassador of Christ, was his only true and consistent course.

After this first part of our treatise, which may be called the legal and documentary part, comes naturally the practical part, the showing that the doctrine is a portion of the great doctrinal system of the Gospel; that it harmoniously agrees with the other doctrines that are acknowledged by all Christians to be true; that it is a central organ, an essential constituent of the living body of Christian truth; that to tear it away is to leave the whole system mangled and dying; to recognize its position and act upon it, is to accept the system of the Gospel as perfect, and endued with its whole vital force and harmony.

Thirdly and lastly, we undertake to demonstrate that the doctrine is Scriptural, that it is in reality the only doctrine of regeneration which the Scriptures teach, and which agrees with the whole range of the Gospel; that it is, being rightly understood and acted upon in a true faith, the literal and common-sense system of practical Christianity, as seen in the Scripture.

Of course we are aware that in asserting these facts we encounter the prejudices and contradict the accumulated sect-opinion of three hundred years. Yet, still, the attempt to display the truth in its beautiful proportions to the minds that are seeking for it; little by little to cleanse away the stains of falsehood, the accumulated deformities of prejudice, so that the fair statue, in all its beauty of proportion, its lucid glory of form, shall stand manifest and unveiled to the eyes of all men, this is no ignoble task. And such as this we account the work that we here undertake, of bringing forward before the eyes of all men, in its perfect religious and moral beauty and truth and harmony, the doctrine of our Church, that, in holy baptism, all persons, who have the requisite qualifications, receive regeneration from God, the Father Almighty; through the Spirit, the Lord and the Giver of life; and through Jesus Christ, our Saviour, the Redeemer of fallen man.

BOOK I.

OUR STANDARDS.

CHAPTER I.

We have in our preliminary chapter declared our method in this treatise to be that of exposition, not of controversy. It is therefore our first work to lay out distinctly the declarations of our standards. This will place before the reader the system which we consider adequately to represent the truth of Holy Writ, the system, that is, which is contained in the Prayer Book. And seeing that there are two other systems, and that their several advocates have the Scriptures in their hands, at least in the English version, and profess honestly to base their doctrines upon them, our readers can see that any other course than that which we have adopted would plunge us at once into endless controversy and debate. We must, therefore, lay out and define the system of the Church first, by giving in full all her own sentiments in her own words, so that all men, with the Prayer Book in their hands, may see, at a glance, their meaning and intent. After this the agreement of these definitions with the Scripture will come up for examination, and also their practical use in reference to piety and life.

What does the Prayer Book say upon the doctrine of regeneration? This is a question which honest and sincere men, within and without the Church, have a right to have answered. And we intend to put it in such a light that they can answer it easily for themselves, by looking up the passages as we give them. And thus having seen, with their own eyes, that there is an exact and practical system clearly set forth in the Prayer Book, they can follow us further onward, and consider the agreement of that system with Holy Writ, and its usefulness in promoting faith and piety.

Now, we would point out to our readers some things which distinguish the Church, in this land, from any of the so-called orthodox denominations in reference to this matter of standards of doctrine. They generally have, or have had, "articles of faith." The Westminster Confession, the Articles of the Synod of Dort, the Saybrook Platform, are examples which all will recognize. The minister is bound to a conformity of doctrine with one or other of these sets of articles. His official performances, in the congregation, are to conform to them as standards.

His services, moreover, are generally extemporaneous. In this he has a great advantage over us, as concerns the matter of standards, or rather a great disadvantage. Our services are liturgical, that is, in a form precomposed and unvarying. The effect of this fact, since a liturgy demands literal exactness in its use, is to give us fixity of doctrine upon many points whereupon others are left to their own opinion, and undetermined.

In fact, liturgic worship brings forth and establishes the services of the Church themselves as standards, with a frequency of impression and a solemn exactness of faith which no mere articles can ever attain unto. As a small instance, we here adduce the second petition in the Litany. Cannot any thoughtful person see, at once, that the prayer—"O God, the Son, Redeemer of the world; have mercy upon us miserable sinners!"—embraces a solemn affirmation of the divinity of our Blessed Lord and Saviour Jesus Christ? Do not the clergy and the laity, therefore, who publicly use that petition, assert that doctrine emphatically and solemnly? If the Litany is of binding authority, does not that doctrine bind them? Will the man who denies, or the man who even doubts, the divinity of Christ, use this petition? Will he not rather abstain from uttering it? Again, take the petition, "From everlasting damnation, good Lord deliver us!" Is it not manifest that this also is a most stringent article against Universalism?

But there is a more telling instance still in the Prayer Book in the case of the Collects. These terse and beautiful forms of prayer were peculiar to the Latin, or Western Church. Now the great genius and saint of the Latin Church was St. Augustine. He opposed the Pelagian heresy, and as against it brought forth the doctrines of grace in the most admirable way, with an unfortunate adjunct (which he received, most likely, from his rhetorical pagan studies) of the Stoic doctrine of fatalism, or absolute predestination. Now, our Collects are taken *verbatim*, the most of them, from the Sacramentaries of the Roman bishops, Leo the Great, Gelasius, and Gregory the Great. We examine the works of these men, and we see that their mission was to give to the Western Church the doctrines of grace without fate, Augustinism without its absolute predestination. In this point of view, if we examine the whole series of our Collects we see that day after day, through the whole Church year, *the doctrines of grace without fatalism* are asserted in these Collects, and that in an exact and precise verbal shape, the most devotional and the most earnest. We ask, is not this liturgic fact, as against Pelagianism, more efficient than any amount of articles?

Let us, then, in this point of view, consider our services, and we shall find that we have, in various ways, a very binding and a very distinct series of standards running through the whole Prayer Book. For thus we see that, under the authority of the Church, every sentence in every liturgic form of faith, of prayer, or praise becomes, by the concurrent use and consent of the priest and the people, constantly uniting in them, a most stringent article. The Lord's Prayer becomes a creed; the Litany and Collects, standards of faith; the whole wide range of the psalms in the Psalter a most extensive and precise system of dogmas concerning the truths of God's being and his dealings in the world with man. The public use of a vernacular liturgy has, as regards the faith of the Holy Catholic Church, a precision and definiteness, a power and influence in forming and retaining doctrinal opinion, a wide-extended, all-

embracing harmony of faith, which no system of articles, man-made, written, signed, and sworn to, ever can attain.

Having seen these effects of precomposed liturgic forms, we go on to examine our Prayer Book, and there in daily use we behold a series of most venerable Church forms, which have framed and moulded in this way the faith of the untold myriads of the Church from the earliest apostolic times down to our own days. These unchanging forms, used day by day through the whole Christian year, in the worship of the Church, are, undoubtedly, standards of the most exact kind. From them, therefore, we are sure to find the living faith of the Church. And these, in the Book of Common Prayer, are of various degrees of authority.

First of all, we place the Apostles' Creed, which is required, as a profession of faith, of every person at his baptism. This is the apostolic faith of the primitive Western Church; and on the same level of authority stands the Nicene Creed, the baptismal faith of the primitive Eastern Church, which was very early adopted as its Eucharistic Creed by the Western Church. These, manifestly, are the highest and weightiest class of documents in the Church, as being the most ancient and most Catholic Creeds, and as used upon the most solemn occasions of baptism and communion, obligatory also upon all Christians, both clergy and laity.

Next we shall take the Church services. These, as we have said, are liturgic, of a precomposed form, not extemporaneous. Now, applying what we have said before, is it not manifest that they also contain definite doctrinal propositions, distinct assertions in matters of faith, although they are liturgical? The second petition of the Litany, as we have shown, has clearly in it, by a simple analysis, the assertions, first, that "the Redeemer is God," and secondly, that "He is Redeemer of the world," not of a few only.

Another thought: these propositions are affirmed, by us, in prayer, and as in God's presence, that is, before God, and in a solemn appeal unto God. They partake, therefore, of the

nature of an oath, which is an affirmation of any fact as true, before God. Behold, therefore, the doctrinal solemnity and awfulness of liturgic worship! See the sacred weight that its words, rightly considered, possess!

Again, how much is this character of the services enhanced when we see that the whole congregation, old and young, men and women, children and adults, learned and unlearned, all join in them, earnestly, sincerely, devotionally, with one mind, and with one voice; and that this occurs so often, one hundred and four times, at least, every year. Surely, these considerations show a power of unanimous personal testimony to the truths declared in the services of the Church that places them, as doctrinal standards, only second to those most ancient and revered formulas of faith, the Nicene and Apostles' Creeds.

A third document of great importance is the Catechism, the form of sound words which the Church has provided for the education of the young in the principles of her faith. As this is to be taught *viva voce* in catechising, by bishops, pastors, and parents, we must necessarily take for granted that they believe it themselves. Herein, also, we have a series of doctrinal propositions, and these are taught by authority to the young, publicly and openly in the church. The binding power and truth of the Catechism is therefore most manifest.

But more than this is involved in the position of the Catechism as a manual for the young of all ranks and stations. There is implied thereby a plainness of doctrine in distinct words, easily understood, which puts out of the question all subtlety of explanation and argument, all special pleading, all evasion. The words of this document we must take as children understand them, in the evident and literal sense that lies upon the surface,—as parents teach them, whose only quality for the task is piety, parental love, and ordinary understanding.

Next we have the Articles of Religion, definitions of great value, adopted by our General Convention from the English Church, in the year 1801, the Prayer Book itself having been accepted and ratified eleven years before. In England, the

clergy subscribe the articles, the laity do not.* Here, neither clergy nor laity subscribe them. The clergy in our Church in the United States, at their ordination, subscribe only this declaration:

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."†

Of course this embraces the Articles of Religion as a portion of our doctrinal standards. And for ourselves we sincerely accept our articles in their literal sense. We think that they hold clearly and distinctly the system of the Church. In them it is brought out, just as in the Creeds, the Services, the Catechism. The wise man says, "A fourfold cord is not quickly broken." Through this our fourfold cord of Creeds, Services, Catechism, and Articles, we shall clearly show that one strand of doctrine runs, one system, compact and well knit, upon the matter of regeneration. And this we shall do by bringing forward the very words of the Book of Common Prayer in its fourfold unity and harmony of faith.

These, then, are our standards. The Creeds of the Holy Catholic Church of the East and West, first, as documents of the weightiest importance; secondly, the public Services of the Church, used by all the people, both clergy and laity, in their public worship, solemnly and unceasingly through the whole course of the Christian year; thirdly, the Catechism authoritatively taught by the Church to the young; and fourthly, the Articles of Religion.

Now, our readers having seen the different ways in which these several classes of documents impress upon the mind the one harmonious system of truth which is embodied in them all, will please look at them again in another point of view. They will bear in mind that our doctrine is no changeable,

* Hook's "Church Dictionary," p. 56.

† Constitution, Article VII.

flitting expression of sentiment; no mere momentary declaration of personal opinion, made in the heat of *extempore* prayer or preaching. Our Prayer Book is, to all intents and purposes, the Book of the English Reformation. Three centuries have passed, and during that period all the clergy of the English Church, the most learned and eloquent, the most pious, the most judicious, and the most moderate, have used it in their public ministrations, *punctuatim et literatim.* Solemnly before their God, and publicly before all His people, they have, word for word and letter for letter, confessed its creeds, prayed with its prayers, been taught, and themselves have taught, its Catechism, and have signed its Articles. Since the time of Cranmer, for twelve generations, it has been in every hand, before every eye, in the mouth of the millions now living and the millions that are dead and gone, who have prayed in the myriad churches of the Anglican fold. Here among ourselves it is our Book of Common Prayer, used in our common worship of God by all the clergy and all the people of the American Church, willingly and lovingly.

They who stand upon another system in our land have with us no inducements to insincerity and duplicity, no power of bringing political faction to bear upon religious questions. If the system of the Prayer Book does not please them, is not their system, they have no *State position or State endowments* to retain or gain by staying among us. No State disabilities are upon them if they leave us. All they have to do is to transfer their allegiance, to cross the line toward the camp of their friends.

Our readers will bear in mind the weight of these considerations which we have brought before them. They will see the doctrinal value of a public liturgy, prescribed by authority and received by common consent, used by whole nations for hundreds of years, and varying not in sentences, words, or syllables, nay, hardly in the smallest comma. Let them, with all these circumstances in their mind, peruse the extracts which we shall give, and we have not a doubt that they will say with

us that regeneration in baptism is the doctrine of the Prayer Book of our Church, which has received that book, and of the English Church, which has given it to us; this, and not the equally distinct and definite system of John Calvin.

We do not now enter into the *rationale* of the doctrine of baptismal regeneration. We do not at this period of our treatise expound its agreement with the other doctrines of the Gospel, the fall of man, original sin, the grace of the Holy Spirit, the incarnation and atonement of our Blessed Redeemer. Our readers already know our opinion, that it takes for granted the truth of all these doctrines, that it asserts them all, and is itself the result of them all. It rests upon them as their completion. It is the key-stone of the arch, the crowning-stone of the pyramid. It is supported by them all, and again it secures and maintains them all, each and every one in its own peculiar and appropriate place, in the doctrinal system of God's dealings with man. At another period of this discussion we shall consider the relation of all these doctrines, severally, to the doctrine of baptismal regeneration.

And, furthermore, we shall enter fully into its uses as an aid to practical piety. For we are clearly convinced that the highest and noblest piety, the loftiest and at the same time the lowliest-stooping goodness, the widest and the most far-reaching benevolence, are immediate and direct consequences of holding thoughtfully and understandingly the faith of the Church. In other words, we think and are convinced, by personal and actual experience, that from the system of the Church, distinctly understood and faithfully held and acted upon, comes a more full, a more rich, a more deep, practical piety toward God and man, than from any of the systems that have been substituted for it. The names of Hooker, of Herbert, of Jeremy Taylor, of Beveridge, of Ken, of White, of Seabury, and of Hobart, are enough to allege at present of the multitudes whose doctrine and life is recognized by all men, universally, as having been most truly in the spirit of the Gospel.

These considerations, engaging as they are, may be put off

to another period of this treatise. Our present aim is not the discussion of these points, nor, indeed, discussion or argument in any way. We simply wish to present to our readers, at this stage of our inquiry, the documentary evidence from the Prayer Book, in all its four parts, that baptismal regeneration is the doctrine of our Church. We wish to place *before their eyes the words which the Church says, as to the doctrine of regeneration*, by the mouths of all her bishops, of her tens of thousands of clergy, before the eyes and in the ears of millions of people over the world, every Lord's day, every time an infant or adult is baptized, every time a class is catechised or a confirmation is held, in the same unvarying form and unchanging sense, through all these varieties of times, occasions, and offices. These are our words, "printed in a book," as unchanging and unvarying as if "they were graven with an iron pen and lead in the rock forever."* What we contend for here is, that any one who will only read the documents we produce, and examine them by the laws of the legal science of evidence, merely as a matter of testimony, must come to the conclusion, that however men may explain it away, or try to evade it, the doctrine of regeneration in baptism is the doctrine of the Church, upon the face of all her standards.

We have promised to spread the documents upon our pages, so that, with the evidence before their eyes, our readers shall see for themselves and come to their own conclusions. We shall do more than this: we will give them, furthermore, the conclusions of men of great learning and ability, and of the most different tempers and positions, within and without the Church, who have considered this evidence, and testify to its meaning and its force,—men who have examined for themselves, and give their opinions freely and unconstrainedly. We give, therefore, at this point of our investigation, the estimates as to what our standards say and signify of Henry Melvill, the eminent Evangelical pulpit orator of London, a man of the highest character for piety and talents; of John Foster,

* Job, xix. 24.

the distinguished essayist, an English Baptist; of Gresley, an English High Churchman of some considerable prominence in the English Church; of the eminent Albert Barnes of Philadelphia, perhaps the best known New-school Presbyterian in the world; and lastly, of the well-known Spurgeon, the English Baptist preacher in London. We begin with the testimony of Henry Melvill:

"That the Church of England *does hold, and does teach baptismal regeneration, would never, we must* venture to think, *have been disputed, had not men been anxious to remain in her communion, and yet to make her formularies square with their own private notions.* The words put into the mouth of the officiating minister immediately after every baptism, 'Seeing now, dearly beloved, that this child is regenerate,' *seem too distinct to be explained away*, and too general for any of those limitations by which some would restrict them. You may tell me that the Church speaks only in the judgment of charity, on the supposition that there has been genuine faith in those who have brought the infant to the font. But, *even on this modified view, the Church holds baptismal regeneration;* she holds that, if not invariably, yet under certain circumstances, infants are regenerate, *only because baptized.* We cannot, however, admit that the language is only the language of that charity which 'hopeth all things.' Had the Church not designed to go further than this, she might have said, 'Seeing that we may charitably believe,' or, 'Seeing that we may charitably hope that this child is regenerate'; she could never have ventured on the broad unqualified declaration, a declaration to be made whensoever the sacrament of baptism has been administered, 'Seeing that this child is regenerate'; and then have gone on to require of the congregation to express their gratitude in such words as these, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.' *We really think that no fair, no straightforward dealing can get rid of the conclusion, that the Church holds what is called*

baptismal regeneration. You may dislike the doctrine; you may wish it expunged from the Prayer Book; *but so long as I subscribe to that Prayer Book, and so long as I officiate according to the forms of that Prayer Book, I do not see how I can be commonly honest, and yet deny that every baptized person is, on that account, regenerate.*" *

We ask our readers to look at this opinion and weigh it well. Calm and deliberate and resolved, it is manifestly the final conclusion of a man of great abilities, of thorough knowledge and great judgment, as well as of thorough evangelical piety. And yet with all this decision upon a point so disputed, how gentle it is, how little bitterness in it or scorn toward opponents. I am sorry to warn my readers that it is not so with some others of the quotations I am shortly to make.

We go to John Foster. In his "Life and Letters" he remarks: "As to this last (regeneration in baptism), how much dishonest quibbling has there been by Biddulph and others of the Evangelical clergy, to form some other meaning to expressions of which the sense is as clear as daylight." †

In the note upon this opinion of his, is then cited from an English clergyman, Rev. W. Gresley, the following declaration to the same effect:

"I would appeal to any man of common understanding, from the most unlettered peasant to the ablest in the land; or to any jury of twelve honest men, be they dissenters or be they Romanists; or the first twelve one might meet in the streets of London, and submit to their judgment whether it is possible for a doctrine to be couched in plainer or more positive words, whether there can be the shadow of a doubt that the Church of England holds the doctrine of baptismal regeneration; whether the denial of baptismal regeneration be not as clearly contrary to the doctrines of the Church of England as the maintenance of transubstantiation or the Pope's supremacy; and whether it is not one of the most astounding facts in religious

* Melvill's "Sermons," p. 361. New York, 1844.

† Foster's "Life and Letters," vol. ii. p. 116. New York edition.

controversy that ministers of the Church of England should, Sunday after Sunday, use this service, baptize infants brought to them, should call on the congregation to join with them in thanking God that it hath pleased Him to regenerate such child, and yet hold the opinion, either that the child has not been regenerated at all, or that his regeneration is hypothetical! If the maintenance of baptismal regeneration be orthodox, the denial must be heretical, or at least 'the setting forth of erroneous and strange doctrines.' The question is come to a direct issue, the Church cannot contain both doctrines, the advocates of one or other must give way!" *

We proceed now to the testimony of Albert Barnes. It is extracted from his pamphlet on "The Position of the Evangelical party in the Episcopal Church." This, as we learn in a letter from himself, was first published in the *New Englander*, and then as a pamphlet ran through four or five editions, and is now out of print. We have to return our thanks to the author for his courtesy in supplying us with a copy at some trouble to himself.† We cite only the part that concerns the doctrine of regeneration. And we beg our readers to consider the candid but somewhat censorious testimony of Mr. Barnes to this fact —that the Church doctrine is indubitably what he calls "the odious doctrine of baptismal regeneration."

"But the difficulties encountered by the Evangelical party lie deeper than this. We mean, that they are compelled perpetually to use a liturgy which counteracts all their teaching. The liturgy is opposed to the views of the Low Church Episcopalian, and to the whole influence of his teaching, and is a *constant* influence. To some of the views thus constantly brought before the people in the Prayer Book, opposed to the Evangelical teaching, we will now advert.

"There is, first, the doctrine of baptismal regeneration, a doctrine *which we regard as the undoubted teaching of the Prayer Book*, and which presents a constantly counteracting

* Gresley, quoted by Foster in the before cited place.

† A.D. 1867. Mr. Barnes is since dead.

influence to the doctrine of the necessity of a change of heart by the agency of the Holy Spirit accompanying the truth (?). The doctrine of the Prayer Book is, that a child that is baptized in the proper manner is 'regenerated' by the Holy Ghost.

"The language of the Liturgy on this subject is as explicit as language can be, *and we have never seen any explanations by the advocates of Low Church views, which seemed to us to have the least degree of plausibility.*" *

* * * * *

"Here is a regular order in the teachings, prayers, and thanksgivings, *all implying the doctrine of baptismal regeneration*, and all implying that that regeneration is accomplished by the Holy Ghost. There is the exhortation to the people to pray for this, then the prayer actually offered for it, and then a solemn form of thanksgiving that it has been done. And that *this is the true teaching of the liturgy on this subject*, and that the meaning is not, as some Episcopalians have endeavored to show, that the word 'regeneration' here means a mere 'change of state,' or a transition from the world into the Church, *seems to us to be perfectly clear*—for (1) Such is not the meaning of the Scripture terms 'regeneration,' and 'being born again,' employed in this service. In the Bible they cannot be understood to have this meaning, and there is no evidence that the framers of the liturgy meant to depart from the Scripture usage. (2) The regeneration here spoken of is not a mere 'change of state or relation.' It is a change of regeneration *by* the Holy Ghost. This is what is prayed for, what is taught as having been accomplished, and that for which 'hearty thanks' are given when the form of baptism is passed through. Now regeneration by the agency of the Holy Ghost in the Scriptures means a definite thing. It is not a transition from heathenism to nominal Christianity; it is not a mere profession of religion; it is a work on the heart itself, by which *that* is changed, and by which the soul begins to live anew unto God. (3) This *cannot* be the meaning in the

* P. 35.

liturgy. Is it possible to believe that sensible men should gravely intreat a whole congregation to offer fervent prayers that certain persons then present might be enabled *to join a Church?* Is it necessary for all this parade and ceremony, and all this solemn invocation of the special aid of God's Holy Spirit, that they might be enabled *to change their relation?* Is this a work so difficult to be performed as to need the special interposition of Heaven in the case; a work which no one could hope to be able to do without the particular influences of the Spirit of God? And is religion in the Episcopal Church such a solemn, trifling thing as this representation would imply? We do not believe it; and despite all the efforts of the Low Church Episcopalians to explain this, we believe that the High Church and the Puseyites have the fair interpretation of this part of the liturgy, that it is intended to teach the doctrine of baptismal regeneration, and that this will be the impression ever made on the great mass of those who use the Prayer Book." *

* * * * *

"The *first thing we meet with* (*in the Catechism*) is the *odious doctrine* of baptismal regeneration. . . . The same doctrine we have *affirmed again*, if possible *in still stronger terms*, in the same Catechism, which is to be 'learned.'" †

After an exceedingly able analysis, of ten pages in extent, of the services of the Church, proving that they teach the doctrine of regeneration in baptism, Mr. Barnes ends with this most honest and candid advice to the Low Churchman in the Church, bound by his vows to use the service of the Church in the public worship of Almighty God:

"But has he a right to put his own interpretation on what constitutes a proper qualification; to say that baptism does *not* mean regeneration; that the child that was baptized was *not* 'made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven'; that it has *not* 'pleased God to regenerate him with his Holy Spirit' when he was baptized,

* Pp. 37–8. † P. 42.

but that another kind of regeneration is necessary, and to withhold him from confirmation until he has himself the evidence that he is born again? *Has he a right to set his own views thus against the teaching of the Church*, and to insist that his views shall be complied with, *contrary to the obvious meaning of the canons*, and *to the almost unbroken custom of the Church?* We think not. We think that *by becoming an Episcopal minister, he binds himself* to act in accordance with the obvious meaning of the liturgy in this respect, and that *however his soul may revolt at it*, and *however contrary all this may be to his convictions* of what is taught in the New Testament, as *long as he chooses to remain in the Church, he has no discretion.* He is the servant of the Church. He has received this Prayer Book as his guide, and it is his to carry out its views. If he is dissatisfied with them, *the way is clear. It is to leave the communion; it is not to introduce and defend practices contrary to the elementary conceptions of Episcopacy.*" *

Having given these opinions, we approach with reluctance the sermon on baptismal regeneration, published in 1863, by Mr. Spurgeon, the eminent Baptist preacher of London. Only because it testifies to the fact most emphatically that regeneration in baptism is the doctrine of the Church, do we bring him upon the stand along with Melvill, Foster, Gresley, and Albert Barnes. These have tenderness for the weakness of their fellow-men; but Spurgeon, we must say, is rude and fierce and bitter. Hard and coarse-fibred in himself, he cares nothing for the feelings of others. We have personally known and valued Low Churchmen, even when we saw and regretted their inconsistency. And we think that, at least, as much tenderness and mercy should be shown to the intellectual inconsistency and weakness of such men as Henry Martyn, Wilberforce, Venn, and Cecil, and Bishop Wilson of Calcutta, and the sainted Archbishop Leighton, as to the Roman Catholics, Francis Xavier, Pasquier Quesnel, Blaise Pascal, and Carlo

* P. 45.

Borromeo. When we admit the missionary spirit and the Christian holiness of these last, knowing, at the same time, that they held the whole system of popery, we should, at least, abstain from personal charges of "gross and pestilential immorality" against the first and their disciples. We ought to make allowance for the weakness of poor human nature in the case of the best and ablest; for the influences of revered and holy (if mistaken) parents; of teachers and associates respected and beloved, and known in every circumstance of life; and, above all, for fervent feelings of devotion and predominant tradition. We might do all this, and at the same time understand and guard against their errors. But Spurgeon cannot do this. It is not in his nature to do it. We cite him, as we have said, with reluctance, and only for his testimony.

We go on, now, to make extracts from the sermon on baptismal regeneration.

In the *Church Journal*, of July 27, 1864, we find the following notice, from the English *Clerical Journal*, of that notorious sermon:

"The man has appeared, publicly, in his true character, as a hater of the Church of England, as all his fraternity are at heart. He insulted both High and Low, by comparing the *font of one of our cathedrals to a spittoon;* he has since repeated the insult to the Low in the pulpit, in a sermon on baptismal regeneration, which he looks upon as a little less than 'a doctrine of devils.' He first commends the honesty of High Churchmen: 'My brethren, *those are honest Churchmen in this matter, who, subscribing to the Prayer Book, believe in baptismal regeneration, and preach it plainly.* God forbid that we should censure those who believe that baptism saves the soul, because they adhere to a Church *which teaches the same doctrine.* So far they are honest men; and in England, wherever else, let them never lack a full toleration. Let us oppose their teaching by all Scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty.' But then

comes his withering sarcasm in reference to the Evangelical clergy: 'But,' I hear many good people exclaim, 'there are many good clergymen in the Church who do not believe in baptismal regeneration.' To this my answer is prompt: *Why, then, do they belong to a Church which teaches that doctrine in the plainest terms?* I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment; but I question, gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would, to my conscience, appear little short of perjury, if not absolute, downright perjury; but those who do so must be judged by their own Lord.'"

So far the English paper. We go on to make further extracts from this sermon, which now is lying before us:

"For me to take money for defending what I do not believe; for me to take the money of a Church, and then to preach against what are most evidently its doctrines; I say, for me to do this (I shall not judge the peculiar views of other men), for me, or any other simple, honest man to do so, were an atrocity so great, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality.*

"For clergymen to swear, or to say that they give their solemn assent and consent to what they do not believe, is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence, since it directly teaches men to lie (!) whenever it seems necessary to do so, in order to get a living or increase their supposed usefulness; it is, in fact, an open testimony, from priestly life, that, at least, in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book

* Sermon, p. 4.

teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not matter what a man does believe, so long as he is charitable to other people. *If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it.**

"It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. (!) If baptism works regeneration, let them say so; but if they do not believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle, for honest men will neither ask nor accept their friendship."

The coarse brutality, and insolent and abusive common sense of this sermon, roused even Baptist Noel (who having been an Evangelical clergyman of the Church of England, had, at the cost of all his preferments, given up his position and become a Baptist) to come forward in defence of his old associates, the Evangelical clergy of the Church of England. Yet with all its rudeness, and the utter want of anything like Christian charity, or tenderness, in Spurgeon's sermon, he speaks the truth; the Calvinistic doctrine on regeneration is not that of the Book of Common Prayer, and the men that hold it, and are clergy of the Church of England, are sadly inconsistent. They lay themselves open to such reproaches as these of Spurgeon.

This sermon was preached before three thousand people in London, England, and has been widely spread by the Baptist press. We quote from its pages.

We give two other small extracts commenting on various parts of the Prayer Book. On the Catechism, he says: "Is not this definite and plain enough? I prize the words for their candor; they could not speak more plainly.

* Sermon, p. 5.

Three times over the thing is put, lest there should be any doubt in it. The word 'regeneration' may, by some sort of juggling, be made to mean something else, but *here there can be no misunderstanding.* The child is not only made a member of Christ—union to Jesus is no mean spiritual gift—*but he is made in baptism the 'child of God' also. Nothing can be more plain. I venture to say that while honesty remains on earth the meaning of these words will not admit of dispute. It is as certain as noonday.*" *

Again:

"I am not aware that any Protestant Church in England teaches the doctrine of baptismal regeneration, except one, and that happens to be the corporation which, with none too great humility, calls itself *the* Church of England. (!) This very powerful sect (!) does not teach the doctrine merely through a section of its ministers, who might be charitably considered as evil branches of the vine, but it *openly, boldly, and plainly declares the doctrine in her own appointed standard, the Book of Common Prayer*, and that in words so express, that, while language is the channel of conveying intelligible sense, *no process, short of wresting from their plain meaning, can ever make them say anything else.*"

Our citations from Spurgeon are at an end. He bears the same witness as the other four, in how different a spirit all can most plainly see. To him, and those who sympathize with him, as well as to the men, good in life and fervent in the Christian faith, although, perhaps, mistaken and inconsistent, whom he has abused, we recommend these two verses: "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy (preaching), and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.†

* Sermons, p. 3.

† I. Cor. xiii. 1, 2.

CHAPTER II.

Of course, in examining our standards, we consider that their great value lies in their giving us the doctrine of the Scriptures, systematically laid out. All doctrinal standards, of course, profess to do only this. Our Prayer Book system, however, has this one advantage over its competitors. At the first, no one will deny that the literal sense, that which lies upon the face of Holy Writ, appears, evidently, to uphold the doctrine of baptismal regeneration. The text, "Except a man [in the Greek τις, any person whatsoever] be born of water and of the Spirit, he cannot enter into the kingdom of God," * certainly says that there is a birth of water and the Spirit. "He that believeth and is baptized shall be saved," † seems, upon its face, to say that baptism has, at least, as much to do with salvation as faith has.

"The like figure (the antitype) whereunto even baptism doth also now save us" ‡ asserts that we are saved by baptism.

Our readers will see, as we go on, that our system expressly asserts all that Scripture, in the plain literal sense, says concerning baptism. All that Scripture says it is, we say *it is*, our opponents say *it is not*. To them we are *not* "regenerate of water and of the Spirit," but of the Spirit only. We are *not* saved by faith and baptism, but by faith only. "Baptism does *not* save us." And so it goes through their whole system. Let the humble-minded Churchman bear this in memory, especially when he is told that the system of his standards is unscriptural, and adhere to it, at least, until he sees very plain reasons, indeed, for a most violent and emphatic "*no*," where

* John, iii. 5. † Mark, xvi. 16. ‡ I. Peter, iii. 21.

the Scripture gives a most plain affirmation, taken as it stands, literally, in its evident sense.

We shall take the Nicene Creed as the first of our standard documents. In the liturgic use of this creed the minister and the people together repeat aloud the words, "I acknowledge one baptism for the remission of sins."

How much this confession agrees with the doctrine that baptism is not a mere form, but a sacrament, a "means of grace," a spiritual instrument which God employs to confer upon the believer heavenly blessings, by the immediate operation of the Holy Spirit, may easily be seen by the baptismal services. Here we see that the Creed says, "I acknowledge one baptism for the remission of sins." Then, again, in the services the minister prays for those who are to be baptized, as well infants as adults, that,

"They coming to Thy holy baptism may receive *remission of sin by spiritual regeneration.*"*

He implores of God

"To sanctify this water to the *mystical washing away of sin.*"

He then baptizes the person, and, after this is done, in case it is an infant, he gives thanks to God, and prays for him,

"That *he being dead unto sin* and *living unto righteousness,* and *being buried with Christ in His death,* may crucify the old man, and utterly abolish the whole body of sin; and that, as he is *made partaker of the death* of Thy Son, he may also be partaker of His resurrection; so that finally, with the residue of Thy holy Church, he may be an inheritor of Thine everlasting kingdom; through Christ our Lord. Amen."

In the case of adults, he prays that

"Being *now born again,* and made heirs of everlasting salvation, through our Lord Jesus Christ, they may *continue* Thy servants, and attain Thy promises; through the same Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Spirit, everlastingly. Amen."

* Offices for infant and adult baptism.

Whatever opinion any one may have of the doctrine, it is very manifest that the "Nicene Faith" says that baptism is "for the remission of sins," and that the Services of the Church say precisely the same thing. They both hang together. As documents they give the same evidence, that in baptism "remission of sins" is given. If we cast out the evil spirit of negation and prejudice, and of hostile systems preoccupying the mind, we shall not find it very hard to discover that the Holy Scripture makes the same assertion: "Arise," Ananias says to the repentant and believing Saul, "and be baptized, and *wash away thy sins*, calling on the name of the Lord!" *

In days of old, when the scientific men of that age had made their minds up that the earth was the centre of the solar system, it was very hard to give an unprejudiced hearing to the pleading of Copernicus or Galileo in favor of the sun being its centre. We believe that the centre of God's system upon earth is God's work done through His Son, by His Spirit, in this world; and we are not likely to be impartially, calmly, or candidly heard by those who are certain that that centre lies in man's consciousness of the religious workings of his own heart. We see the doctrine of the Nicene Creed in Holy Writ; their system forbids them seeing it there. We place the centre of God's system in the Son; they, in man's feelings and his heart. This is plain assertion. Is it not a matter of fact also?

We go on now to the Baptismal Services, and, to avoid unnecessary comment, we shall take the liberty of drawing the attention of our readers to the emphatic parts by printing them in italics. Our readers, of course, know what doctrine it is which we consider that they hold. To follow our exposition of these services with the Prayer Book in their hands, to see that we fairly declare and expound their meaning and purport, we think no very difficult task for candid inquirers who are seeking the truth.

The first thing that strikes us in the Baptismal Offices is the

* Acts, xxii. 16.

public and solemn nature of the service. It is to be in the church,* upon a Sunday, or other festival day, before the eyes of the whole congregation. This last object is secured by its being rubrically placed in the middle of the morning service, immediately after the second lesson. In fact, throughout the baptismal service, the whole congregation is supposed to be present, to assent to its declarations of doctrine, to pray for the regeneration of the person presented, before the baptism, and to give thanks for the same after it has been completed. The authorized minister of Christ is in the chancel; the person to be baptized, and chosen sponsors on his part to assume most solemn obligations, are assembled in one group and placed close by the most sacred part of the church, publicly before the whole congregation. All the solemnities of time and place and person which the Church can gather together are herein accumulated.

Surely this invests the transaction with deep importance. It shows that it is far more than a mere form. It is the conclusion of a solemn covenant between God and man, in His church, by His ministers, before His people,—a sacrament by the Word and the Spirit, actually conferring, here upon earth, the grace of regeneration. This is what all these solemn rites, these careful surroundings of time and place, most plainly indicate. Except we believe this, all the publicity, the solemnity, the particularity as to witnesses and sponsors, as to place and position and time, are utterly without use or meaning. We bring these considerations forward now, because we have seen in some persons a willingness to strip the sacrament of these its investitures of awe and reverence and respect. We have recognized that intention, and the motive for it, in the history of the Church of England, and of our own. If a man thinks baptism to be in effect nothing, all these solemn surroundings are meaningless and useless. He will break them away if he can, in spite of custom or usage, laws or rubrics.

It will be remembered that there are three offices for bap-

* Always, except in case of sickness.

tism, in the Prayer Book,—"Public Baptism of infants," "Private Baptism of children in houses," and "Baptism of such as are of riper years."

Upon the infant or adult being brought to the font, "which is then to be filled with pure water," the minister asks:

"Hath this child (or person) been already baptized, or no?"

And, upon the answer being given in the negative, he makes a short address to the congregation, asserting the fact of original sin, and the necessity arising from it of "*being regenerate, and born anew of water and of the Holy Ghost.*" He requests of them to pray the Father

"To grant to this child (or person) that which *by nature he cannot have;* that he *may be baptized with water and the Holy Ghost,* and received into Christ's Holy Church, and *made a living member* of the same."

Surely this address is perfectly consonant with the doctrine that the child is brought to the Church, then and there* to be regenerated and born anew of water and the Holy Ghost in baptism. It is perfectly consistent with this doctrine, hardly with any other. Nay, does it not distinctly tell all who are present, that for this purpose the child is brought to the font?

* We see a very distinct assertion of this in the Homily of the Church of England "On the Repairing and Keeping Clean of Churches:" "And shall we be so mindful of our common houses, and so forgetful toward the house of God, *wherein* He ministers the sacraments and mysteries of our redemption? *The fountain of our regeneration is there presented unto us,* the partaking of the body and blood of Christ is *there* offered us."—"Homilies." Oxford: Clarendon Press, 1802, p. 229.

The same thought is presented to us most beautifully by Archbishop Cranmer, in his "Answer to Gardiner." "The sacraments," he says, "are Christ's sacraments, not the priest's. Therefore, when the priest, in our sight, in the Church, putteth to his hand, and washeth the child in baptism, we must believe that God putteth to His hand, and washeth the infant inwardly with the Spirit, and Christ cometh down upon the child and apparelleth him with His own Self. And, as at the Lord's table the priest distributeth bread and wine, so, inwardly, by faith, we ought to see Christ feeding both body and soul to eternal life."—See whole passage quoted in H. Browne on the Articles, p. 329.

This doctrine is perfectly consistent with the address, and with all the concomitant circumstances. They are in harmony with this doctrine, and no other.

Then, two prayers follow, either of which may be used at the discretion of the minister. It may be easily seen that both hold the same doctrine.

In the first, which we shall not cite entire, it is said:

"By the baptism of Thy well-beloved Son Jesus Christ in the river Jordan, (Thou) *didst sanctify water to the mystical washing away of sin.*"

Mystical, in liturgical language, being equivalent with sacramental. It is prayed, also, for the person, whether infant or adult, that he *may be washed and sanctified* with the Holy Ghost;

"That he *being delivered from Thy wrath, may be received into the ark of Christ's Church.*"

All these benefits are prayed for *as not being possessed* at the time when the prayer is uttered. And, after the baptism, thanks are then immediately returned for them, as at that time *having been given by God* to the person who has been baptized. What other conclusion can be drawn, than that the Church considers them to have been given, then and there, in answer to the prayer of faith, by the Holy Spirit, at the instant of the baptism? You may not, as is said in the foregoing chapter by Henry Melvill, agree with the doctrine, but you must confess that the words, in their position and with their attendant circumstances, signify this and nothing else.

And, really, if there be in truth and fact such a change as that of regeneration or new birth, we cannot see why it should not take place at such a solemn conjuncture of concurrent acts of faith, hope, and love as the moment of baptism is—when the authority and faith of the minister, the repentance and faith of the candidate, the faith and promises of the sponsors, the prayers and faith of the people, all concur and come together in time and place, at a solemn sacrament, a means of grace instituted and ordained by Christ himself. If the Holy

Spirit actually and really operates and effects this great change supernaturally, upon man while living upon the earth, at any one moment of time, surely all these circumstances most appropriately gather around and mark the time of baptism as the moment of that new birth.

It may need an humble Christian heart, free from self-opinion and fervent in faith, to see it and believe. It may be easy to doubt that it is so. But that the words of the baptismal service assert that the change of the new birth or regeneration takes place at the moment of baptism, then and there, no one, who candidly examines them, we think, can deny.

The next prayer for the infant or adult, proceeds thus:

"Almighty and immortal God, the aid of all who need, the helper of all who flee to Thee for succour, the life of those who believe, and the resurrection of the dead; We call upon Thee for this infant (or person), that he, *coming to Thy holy baptism, may receive remission of his sins by spiritual regeneration.* Receive him, O Lord, as Thou has promised by Thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So *give now unto us who ask;* let *us* who seek, *find; open the gate unto us* who knock; that this infant (or person) may enjoy the *everlasting benediction of Thy heavenly washing,* and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen."

The service then proceeds with a Gospel appropriate to the sacrament of baptism, and a short exhortation following it. The Gospel in the case of infants is a different one from that in the office for adult baptism. In the first it is the narrative of our Lord's blessing little children, from St. Mark; in the second, it is the history of Nicodemus's coming to Jesus by night, from St. John.

The exhortations also are different, but they both end with the same prayer. This prayer, it is most convenient at this place to say, contains these words:

"Give Thy Holy Spirit to this infant (or person), that he *may be born again, and be made* an heir of everlasting salvation."

The same constant asseveration of new birth, or regenera-

tion in baptism, is seen here, as forms the central thought of all the baptismal services.

The Gospel in the service for adults, from the third chapter of St. John, and containing the proof text, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," we need not cite in full in this place. But the exhortation in it is most remarkable. All the passages which the pure, primitive Church, and such writers of the Church of England as Hooker, Barrow, and Beveridge, so unanimously refer to baptism, are there accumulated. And after the citation of each text comes the assertion *that it belongs to baptism*, and that it is *now* to be fulfilled in these persons. It is hard to say how an honest and intelligent man can use this exhortation, in the course of his duty as a clergyman, and not believe, in some intelligible sense, in the doctrine of regeneration in baptism. We spread the whole of it before our readers' eyes:

"Beloved, ye hear in this Gospel the express words of our Saviour Christ, that *except a man be born of water and of the Spirit*, he cannot enter into the kingdom of God. *Whereby ye may perceive* the great necessity of this sacrament, where it may be had. Likewise, immediately before His ascension into heaven (as we read in the last chapter of St. Mark's Gospel), He gave command unto His disciples, saying: Go ye into all the world, and preach the Gospel to every creature. *He that believeth and is baptized shall be saved;* but he that believeth not shall be damned. *Which also showeth unto us* the great benefit we reap *thereby*. *For which cause* St. Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, *Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost.* For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. *For* (as the same Apostle testifieth in another place) *even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. *Doubt ye not therefore*, but earnestly believe, that *He will favorably receive these present persons*, truly repenting, and coming unto Him by faith; that He will *grant them remission of their sins*, and *bestow upon them the Holy Ghost;* that He will *give them* the blessing of eternal life, and *make them* partakers of His everlasting kingdom.

"Wherefore we being thus persuaded of the good will of our Heavenly Father toward these persons, declared by His Son Jesus Christ; let us faithfully and devoutly give thanks to Him, and say,

"Almighty and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. *Give Thy Holy Spirit* to these persons, *that they may be born again*, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and forever. Amen."

Is it not the duty of the clergyman who uses such a form as this, rather to seek out for himself, by thorough and patient examination, the system of the Church upon the matter of regeneration, so that he may understand its spiritual significance, than to follow at random the lead of dissenters, Calvinist or Methodist, who, however personally pious they may be, have cast off the whole system of the Church we love, and inveigh against all her doctrines and usages? They are at liberty, utterly disengaged from us. They stand outside, upon the system they have chosen. We, of our own free choice, are bound to use the services of the Church. In the system taught by these services, the "washing of water" has its place. "Repentance and faith" also have their place. The "operation of the Holy Spirit upon the soul of man" has its place. "The remission of sins" its place also. Is it not a great deal better to acknowledge these several coördinated elements of our salvation, these distinctly-asserted constituent parts of the system and scheme of salvation by grace, to balance and consider their relations, effects, and position, than to talk of the Church doctrine with the contemptuous tone which we have heard dissenters employ?

Of the way in which the doctrine of the Church has been held by the thoroughly educated and consistent clergy of the Church at all times we have given some instances, and shall give many more. But it may at this point of our inquiry be interesting to consider the effect of these services upon some of that class called Evangelical in the English Church, men, that is, who have sympathized more or less with pious dissen-

ters and have adopted more or less of their sentiments and modes of thought.

"The majority of the clergy have ever held baptismal regeneration, but among those connected with the party which formally opposed it, large concessions were made. The late Mr. Simeon acknowledged that any use of the word regeneration which separated it from the benefits of baptism was altogether modern. Mr. Simeon, some twelve or fourteen years ago, published a candid narrative of the progress of his mind to this point, and showed how he was led to see his error in opposing the orthodox doctrine." *

We turn, therefore, to the works of Simeon (vol. ii. p. 289), and we find the following, which, we must say, we take to be a very admirable commentary upon the services.

"In the baptismal service we *thank God for having regenerated the baptized infant by His Holy Spirit.* Now from hence it appears that *in the opinion of our Reformers, regeneration and remission of sins did accompany baptism.* But in what sense did they hold this sentiment? Did they maintain that there was no need for the *seed then sown in the heart of the baptized person to grow and bring forth fruit*, or that he *could be saved in any other way than by a progressive renovation of his soul after the divine image?* Had they asserted any such doctrine as this, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their thoughts than such an idea as this; so far from harboring such a thought, they have, and that, too, in this very prayer, taught us to look to God for that total change, both of heart and life, which *long since their days has begun to be expressed by the term regeneration.* † . . . .

* Catena on Baptism. London, 1850.

† "In saying that *there is no objection to the use of the term regeneration in connection with baptism* when rightly interpreted, we would not be understood as advocating the use of it in conversation, or sermons, or tracts, except where it can be easily explained, and is explained at the time so as not to be misunderstood."—Bishop Meade of Virginia, "Companion to the Font and Pulpit," p. 104.

Here the only question is, not whether a baptized person can be saved by that ordinance without sanctification, but whether God does always accompany the sign with the thing signified? There is certainly room for difference of opinion; *but it cannot possibly be decided in the negative*, because we cannot know or even judge respecting it in any case whatsoever, except by the fruits that follow; and therefore, in all fairness it may be considered only as a doubtful point; and if we appeal, as we ought, to the Holy Scriptures, they certainly do *in a very remarkable way accord with the expressions of our liturgy.* St. Paul says: 'By one Spirit *we are all baptized* into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been *all made to drink into one Spirit.*' And this, he says of all the visible members of Christ's Church.* Again, speaking of the whole nation of Israel, infants as well as adults, he says: 'They were *all baptized* unto Moses in the cloud and in the sea; and did ALL eat the same spiritual meat; and did ALL drink the same spiritual drink: for they drank of that Spiritual Rock that followed them: and *that Rock was Christ.*' † Yet, behold, in the very next verse he tells us that 'with many of them God was not well pleased: for they were overthrown in the wilderness.' In another place he speaks more strongly still: 'As many of you,' he says, 'as *are baptized into Christ have put on Christ.*' Here we see that what is meant by the expression 'baptized into Christ,' is precisely the same expression as that before mentioned of the Israelites being 'baptized unto Moses.' The preposition εἰς is used in both places; it includes all who have been initiated into His religion by the rite of baptism; and of them *universally* does the Apostle say, *they have put on Christ.* Now I ask, have not the persons who scruple the use of that prayer in the baptismal service equal reason to scruple the use of these different expressions?

"Again, St. Peter says, 'Repent, and be baptized every one of you *for the remission of sins.*' ‡ And in another place, 'Baptism doth also now save us.' § And, speaking elsewhere of

* I. Cor. xii. 13, 27. † I. Cor. x. 2–4. ‡ Acts, ii. 38. § I. Pet. iii. 21.

baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins.'* Does not this very strongly countenance *the idea which our reformers entertained, that the remission of our sins and the regeneration of our souls is attendant upon the baptismal rite?*"

We had intended to quote no more from Mr. Simeon, but we extract the next paragraph, principally to show how such pious and good men as he feel the inconsistency of the rigid logical system of Calvin with that of the Church, and finally as an introduction to the next quotation from Archbishop Sumner.

"Let me say the truth before God," Mr. Simeon proceeds to say; "though I am no Arminian, *I do think the refinements of Calvin have done great harm in the Church; they have driven multitudes from the plain and popular way of speaking used by the inspired writers*, and have made them unreasonably and unscripturally squeamish in their modes of expression. And I conceive that the less addicted any person is to systematic accuracy (!) the more he will accord with the inspired writers, the more he will approve the views of our reformers." (!)

By this last extraordinary sentence we can easily see that Simeon was rather tired of the rigorous and accurate logic of Calvinism, and seems never to have suspected an accurate system in the New Testament, but to be willing to settle down in the strange opinion that the doctrine of the Sacred Volume is loose and popular, inaccurate and unsystematic!

We give, now, the opinion of Archbishop Sumner of Canterbury. The Archbishop of Canterbury is the primate of the English Church. The doctrine of "special grace," which he speaks against, seems to be the Calvinistic doctrine that irresistible and indefectible grace is given to the person specially and individually at the moment of his effectual calling, which is, upon that theory, the moment of his regeneration. He remarks,

* II. Pet. i. 9.

most truly, that "it is, indeed, a sufficient confutation of the doctrine of special grace that it *absolutely nullifies the sacrament of baptism. It reduces it to an empty rite*, an external mark of admission into the visible Church, attended with no real grace, and therefore conferring no real benefit.*

"Another practical evil of the doctrine of special grace is the necessity which it implies of some test of God's favor, and of the reconcilement of Christians to Him, beyond and subsequent to the covenant of baptism. St. Paul, it has been seen, insists upon the necessity of regeneration; he declares that 'the natural man *is at enmity with* God, and cannot receive the things of God;' he calls the heathen nations '*children of wrath*,' and 'sinners of the Gentiles'; he speaks of the *old man* as *being corrupt* according to the deceitful lusts; and, in short, he expresses, under a variety of terms, the assertion of our Saviour, that 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"With equal clearness he intimates that the Christians he addresses *were thus regenerate;* as having 'put off *the old man with his deeds;*' and having 'become the temple of the Holy Ghost and the members of *Christ';* as having the '*Spiritual circumcision*,' '*being buried with Christ in baptism*';* as having 'received the Spirit of adoption'; and as being '*washed, sanctified, and justified* in the name of the Lord Jesus, and by the *Spirit* of our God.' To the Galatians, 'bewitched' as he says they were, 'that they should not obey the truth,' he still writes, 'Ye are *all the children of God* by the faith in Christ Jesus, for as many of you as have been *baptized into Christ have put on Christ.*' These addresses and exhortations are founded upon the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconcilement with Him, had been admitted to privileges which the Apostle calls upon them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, *our Church considers baptism as conveying*

*Sumner on Apostolical Preaching, p. 99. New York edition.

regeneration, instructing us to pray before baptism that the infant may be born again and made an heir of everlasting salvation, and to return thanks after baptism that it *hath pleased God to regenerate this infant* with His Holy Spirit, and receive him for His own child by adoption." *

Here, in addition to the evidence of these sincerely pious, if somewhat inconsistent men, we shall introduce another witness, whose name is sufficiently known in this country, though we imagine he is hardly suspected by anybody of believing in regeneration in baptism—we mean John Wesley. Among his works, published for the Methodist Episcopal Church in New York, 1851, there is a treatise on baptism, written and published when he was fifty-three years of age, in the midst of his career, and in the fullest vigor of his powers. In it he comes out so strongly in favor of baptismal regeneration, that it puzzles his American editor, and he remarks that it must be remembered that "he was originally a High Churchman, and uses some expressions in regard to the doctrine of baptismal regeneration, which *we* at this day should not prefer!"

The second section of the treatise is—"What are the benefits we receive by baptism?"

"First, the washing away the guilt of original sin. Second, the being admitted into covenant with God. Third, the being admitted into the Church, and made consequently members of Christ, its head. Fourth, *thus we are regenerated in baptism.*"

We have hardly space to cite, in addition, more than the fourth and fifth sections; we shall, therefore, give them entire.

"Fourth. By baptism we who were by nature children of wrath are made the children of God. And this regeneration, *which our Church, in so many places, ascribes to baptism*, is more than barely being admitted into the Church, though commonly connected therewith; 'being grafted into the body of Christ's Church, we are made the *children of God* by adoption and grace.' This is grounded upon the plain words

* Sumner on Apostolical Preaching, pp. 91, 92.

of our Lord, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"By water, then, *as a means*, the water of baptism, we *are regenerated*, or *born again*, whence it is also called by the Apostle 'the washing of regeneration.' *Our Church, therefore, ascribes no greater virtue to baptism than Christ himself does.* Nor does she ascribe it to the outward washing, but to the inward grace, which added thereto, makes it a sacrament.

"Herein *a principle of grace is infused*, which will not be wholly taken away, unless we quench the Holy Spirit of God by continual wickedness.

"Fifth. In consequence of our being made the children of God, we are heirs of the kingdom of heaven. 'If children,' as the Apostle observes, 'then heirs, heirs of God, and joint heirs with Christ.' Herein we receive a title to and an earnest in a 'kingdom that cannot be moved.' 'Baptism doth now save us,' if we live answerable thereto; if we repent, believe and obey the Gospel; supposing this, as *it admits us into the Church here, so into glory hereafter.*" *

Indeed, in our own Church the force of the formulas has been so great that the opponents of the doctrine have been compelled to admit that "baptismal regeneration is certainly in some sense true." A proposition which any of those who stand outside the Church, boldly and consistently placing themselves upon their own ground, will at once tell them to be a mere timorous compromise between Gospel truth (that is the Calvinistic system) and the necessities of their position as Episcopal clergy.

We have a system. It is in our Prayer Book. It is Evangelical. It agrees with the Gospel. It is practical. Its elements are well arranged, coördinated in mutual harmony. It has been held distinctly and uncompromisingly by men as learned, as pious, as surely and clearly converted to God as the world has ever seen. And we say that to search out this

* Wesley's Works. Printed at the Conference office, New York, for the Methodist Episcopal Church, 1851.

system, to accept it, to live by it, is the duty of every clergyman and layman of our Church. This, and not to import among us the doctrines, and therefore the difficulties, the objections, the entanglements of alien systems. For, as every strong-minded, earnest-hearted, pious Calvinist knows, they have another system, one utterly distinct from ours; the Methodists have yet another; better learn our own, know our own, live upon and in our own system, than try to bring again into the Church in this land the turbidness and confusion of thought and of conscience of the Church-and-State Puritanic times of England. Methodism or Calvinism seeking to wriggle itself into the liturgical garments of the Church, to speak its own language in her words, is at the best a pitiful sight. Somewhat excusable it may have been under the coldness and immovable hardness of an establishment and a State-bound Church; but here, in this land, at this date, it is entirely out of place. But upon this point we say no more, we simply refer our readers to the opinion of Henry Melvill, cited on p. 40.

We go on with an analysis of the Baptismal Services The minister now addresses the sponsors. He says:

"Ye have brought this child *here to be baptized;* ye have prayed that our Lord Jesus Christ would vouchsafe *to receive him, to release him from sin, to sanctify him with the Holy Ghost,* to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant *all these things* which ye have prayed for: *which promise He, for His part, will most surely keep and perform.*

"Wherefore, after *this promise made by Christ,* this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments."

We see in this address the simple and assured faith of parents and sponsors, which believes that the child is brought *here, to the church and the font,* for the purpose of receiving all the benefits of regeneration. And also we see the assured faith of the commissioned minister, who authoritatively tells them that God will grant their prayers.

Another remark we make in this place, which we consider of great importance. Baptism, the Church considers to be a covenant, a valid contract between two parties, in which one is bound as well as the other. The two parties are God and the person who is baptized, whether infant or adult. As the man is bound by the covenant unto God, so is God bound unto the man. Now look at this last clause which we have cited. Where did this baptismal service come from? We answer, from the primitive Church in Rome. Skill in the law, legal science and lawyer-like ability, is one most prominent character of the ancient Roman people. And what do we see here? A covenant, legally concluded according to the principles of the Roman law. A case of "intercessio," on the behalf of a "pupillus," by his "sponsores," or "fidejussores," by which they assume the "obligatio" upon themselves in his behalf. The whole thing being that peculiar form of covenant called "stipulatio," in which a person, or his representative, appears before the authorities and concludes a contract or covenant verbally.* The Roman Christians of the very earliest times, perhaps even in the days of St. Peter and St. Paul, were so certain of the reality of the baptismal covenant between God and man, that they set it out, formally and solemnly, as a contract, in the terms and according to the principles of the Roman law! And our dissenters, at the present time, think it to be a mere formal ceremony, having little or no meaning!

We believe that it is a real covenant, a solemn contract betwen God and man, wherein He has been pleased to bind Himself to us for grace to aid us in our temptations, sufficient unto all our needs; and for guidance, so that all things shall work together for our good, if, having come within the Church (being elect according to His will), we "love Him." We believe that upon the fact of this "covenant," concluded between us and God, we may rest with a living and a certain faith.

* Dr. Smith's Dictionary of Greek and Roman Antiquities, Article *Stipulatio.*

We may appeal to Him, upon the basis of this fact, as His children by adoption and grace, and we think that one of the worst evils of the popular religionism of this day is, that it ignores and sets aside the "everlasting covenant, the sure mercies of David." It tells the man to dwell upon his own uncertain, feeble, shivering self-consciousness, instead of the clear, indubitable matter-of-fact understood and accepted by faith, that between him and God a solemn covenant has been validly concluded, binding him to God, and God to him, on certain stipulations.

But it will be said that all this is merely figurative. If it be merely figurative, no clergyman that is an honest man should ever use this baptismal form. For upon that supposition the whole thing is a deluding of the people into the belief of a fact that is not so—it is a mere trifling with sacred things. But it is not so. In baptism a covenant is concluded between God and man. It is a real and true covenant. We receive it and accept it by faith. And if, as baptized men, children of God and of the Church, we have forgotten it, we should learn to recall and realize it in our principles and our life.

After this stipulation, solemnly concluded, the service proceeds with four short prayers. The first of these is this:

"O merciful God, grant that the old Adam in this child (or person) may be so buried, that the new man may be raised up in him. Amen."

It is almost unnecessary to remark that this is an allusion to regeneration through Christ our Lord, the raising up of our humanity from the old state in which we are by our natural birth, into a new state, in which we are placed by our new birth. "The first man Adam was made a living soul; the last Adam was made a life-giving spirit," * Original sin being the partaking, by natural birth, of the corrupt nature of the fallen Adam; and regeneration the partaking, by the new birth, of the life-giving, spiritual, and glorified man, of the nature of our Lord, who is in us, the new man. But in regard to this passage, we refer our readers to the second and third parts of this trea-

* I. Cor. xv. 45.

tise, only we would not that they should pass over thoughtlessly the clear allusion that exists in this prayer to the doctrine of the new birth in Christ. The other prayers are, the second and third for grace to him who is regenerate, and for his final perseverance by the same spirit; and the fourth is a prayer for all those who, in the same place and by the same ministry, may be dedicated to God.

Then comes a prayer, summing up the whole in what is really a collect, in the ancient sense:

"Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood; * and gave commandment to His disciples, that they should go teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech Thee, the supplications of Thy congregation; *sanctify this water to the mystical washing away of sin;* and grant that *this child, now to be baptized therein, may receive the fulness of Thy grace,* and ever remain in the number of Thy *faithful children;* through Jesus Christ our Lord. Amen."

The minister then takes the child into his arms. He requires of the sponsors to name it. He baptizes it with water from the font, "in the name of the Father, and of the Son, and of the Holy Ghost. Amen." He signs it with the sign of the Cross, declaring that he receives it into the congregation of Christ's flock. And then forthwith he addresses the people; he declares

"*This child is regenerate,* and grafted into the body of Christ's Church."

He calls upon the brethren, in a solemn address, to give thanks to Almighty God *for this benefit,* and pray

"That *this child* may lead the residue of his life according to this beginning."

We lay the address before our readers. They will remem-

* "In the early Church there is a constant reference of the water and blood from our dead Saviour's side to the sacraments. Chrysostom repeats it four or five times, and Augustine thrice as often in his writings. Augustine has it in this way: 'While Adam slept, Eve was formed out of his side; and so, while Christ slept, out of His pierced and wounded side the sacraments flowed.' The same thought is constantly referred to by the greatest writers in our Church,—Pearson, Hooker, Andrews, etc."—"Plain Commentary," condensed.

ber that it follows instantly and immediately after the baptism. Then shall the minister say,

"*Seeing now*, dearly beloved brethren, that *this child is regenerate*, and *grafted into the body* of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto Him, that this child may lead the rest of his life *according to this beginning*."

Then all kneel. The Lord's Prayer * is said. And, after that, the minister says:

"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to *regenerate this infant with Thy Holy Spirit*, to receive him for *Thine own child by adoption*, and to *incorporate him into Thy Holy Church*. And humbly we beseech Thee to grant, that he *being dead unto sin*, † and *living unto righteousness*, and *being buried with Christ in His death*, may crucify the old man, and utterly abolish the whole body of sin; and that, *as he is made partaker of the death of Thy Son*, he may also be partaker of His resurrection; so that finally, with the residue of Thy Holy Church, he may be an inheritor of Thine everlasting kingdom; through Christ our Lord. Amen."

The assertion having been made by the clergyman that "this child *is now regenerate*," and "grafted into the body of Christ's Church," the people are called upon to return thanks to God "for these benefits," in unison with him. (What an awful blasphemy and mockery of God would this be if there were no regeneration in baptism, no benefits whatsoever; if no work or influence of God's spirit had taken place in the sacrament! and it be nothing, in fact, except a mere convenient and decorous form!) And then, with one voice together, the clergyman and the people, upon their knees, thank God that

"He has been *pleased to regenerate this infant*,"

the particular child then personally present,

"by the Holy Spirit, to receive him as His own child, to take him out of the world into the Holy Catholic Church."

* "The Lord's Prayer always strikes me as beautifully appropriate then and there, when one soul more has just received 'the Spirit, whereby we cry Abba, Father!'"—Bishop Armitage of Wisconsin.

† In the modern English idiom it would be, "That he, *as now dead* unto sin, and living unto righteousness," etc.

If Christian faith behold no such change then and there effected by the power of God, why should clergy and people solemnly assert, in the presence of God, that all this has taken place? Why should they thank God for it? Is not such a thanksgiving a mere mockery of God on any other hypothesis or supposition than that of the Church doctrine, that a miraculous work of the Holy Spirit in time and place, is then and there done, at the moment of baptism, regenerating that child by implanting in his being the life of Christ, and transferring him from the state of nature to the state of grace?

And thus as regards the prayer which uses these words of the person baptized, that

"He being dead unto sin, and living unto righteousness,"

in other words, having now received the baptismal grace which in the Catechism is defined to be "a death unto sin, and a new birth unto righteousness;" which says that he

"Being buried with Christ in His death,"

"buried with Him by baptism into death," * which says of him,

"*He being made partaker of the death of Thy Son,*"

made to have a living interest in the atonement of our Lord; how any clergyman or layman, of sincere and honest mind and good sense, can make void this prayer, and all these assertions (concerning the person baptized), and say, "*These things we have prayed for, we have thanked God for, we have said to have taken place, in this church, at this font, in this baptism, of this infant,* and possibly they have not taken place at all, and may never take place!"—how, when they habitually and officially use the address and the prayer we have cited, any clergy can think or say so, is perfectly astonishing to us! Surely the plain and evident sense of the words, lying upon the face of them, and manifest to all men, is only one,—gives only one, meaning. And it is, that God is thanked by priest and people, because that He has, in baptism, regenerated the

* Romans, vi. 4.

child brought into the church by his sponsors, then and there to obtain for him from God that unspeakable gift.

The service is then concluded with an address to the sponsors, not enjoining upon them any labors in the future for the regeneration and new birth of the baptized child, but most carefully and particularly prescribing and directing its Christian training and Christian culture, as of a son of God, a human being, new born into the kingdom of heaven,—taking for granted throughout, that there is a peculiar Christian education for him who is really and truly a Christian, and that the infant just baptized is such by spiritual regeneration, now conferred upon him by the Spirit of the Father and the Son.

We have done with our review of the Baptismal Services. And we fear not but that the clear-minded and candid reader, who has gone along with us, with the Prayer Book in his hand, who has attended to the sense and tenor of these offices, who has considered their position and significance, will agree with us, whatsoever his own doctrine may be, that if they do not assert that we are regenerated in holy baptism, it is utterly impossible to say what they do mean. If the words have any meaning at all, this is the meaning that they have. The person, whether child or adult, by nature needs regeneration, or the new birth through Christ our Saviour. He is brought to the church for the purpose of receiving it in baptism, by the efficient grace of the Holy Spirit. The clergyman and the congregation pray for this grace for him as for one that has it not. He is then baptized. And immediately, on the spot, it is declared again and again, in the most solemn and most emphatic way, that *now* he is regenerate, *now* he has the grace of the new birth through Jesus Christ our Lord. As a plain matter of documentary evidence, a mere fact of interpretation, this is and must be the meaning of the Baptismal Offices, or else they have no meaning whatsoever.

And the only reason why it has been doubted by any is, that men have had in themselves good reason to doubt the doctrine. In themselves, we say, that is, in the systems, pre-

judices, or preconceived opinions with which they come to the consideration of these services. For, upon a matter so deeply important as our new birth in Christ, there are very few serious persons who have not formed some opinion as to what it is, and how it is effected. And the opinion of the Church is certainly not that of the majority in this land. We may, indeed, doubt whether the majority comprehends what our doctrine is, or even understands the meaning of the terms we employ.

However, as an illustration, we shall take the case of a modern Unitarian, and suppose him to come to a consideration of these services. As an Unitarian, he disbelieves and denies the fact of original sin. He denies the divinity and personality of the Holy Spirit, accounting the Spirit to be merely the moral and intellectual influence of religion upon the public mind,—the spirit of the Gospel in the same sense as we speak of the spirit of Shakespeare, or the spirit of the age. He asserts that sacraments are not in any way means of grace, but are merely figures and symbols, suggesting solemn thoughts by the association of ideas and their consequent influence on the imagination. Now, with these doctrines, or negations of doctrine, in his mind, he approaches the doctrine of baptismal regeneration. Is it not plain that he has *in himself* abundant reasons for denying it? It asserts original sin. It asserts that sacraments are means of conferring grace. It asserts that the giver of that grace, the Holy Ghost, is a person, and is God. Furthermore, it asserts the divinity and atonement of our blessed Lord Jesus Christ. The Unitarian, denying all these, has therefore abundant reasons for denying the doctrine of baptismal regeneration. If he accepted it, he must accept all these. But all these great doctrines, which it takes for granted and implies, of which it is actually the crown and consummation, it is part of his profession of faith, if we may call it so, *not to believe.* He has good reasons, then, to disbelieve it. But these reasons are *in himself, in his own denial of all these Christian doctrines of which it is the natural and logical conclusion.*

And yet he does not recognize this fact in any way. He is not conscious of it. He thinks, and no doubt sincerely and honestly, that there is for him no difficulty but *in the doctrine itself*.

But, indeed, as the Unitarian does not take regeneration to be anything supernatural, but a mere moral change, it must be for him almost impossible to imagine that it takes place in or by a sacrament. He can conceive why, for an adult, what he calls regeneration should happen at a camp-meeting, under a fervent discourse, when men's souls are wonderfully moved; but not that regeneration should take place at what he thinks to be only a calm, cold, formal ceremony.

But the other denominations, who are usually called orthodox, almost as little can conceive of such a time and place for regeneration. They have lost altogether the doctrine of sacraments,* and they have their own systems, Calvinistic or Methodist, preoccupying their mind. They hold these very strongly, and sometimes express themselves as to our doctrine with exceeding contemptuousness and harshnesss. "Mr. ——," said one of them to a clergyman of my acquaintance, "I like your liturgy and the order of your Church very well; but I don't believe your nonsense about baptismal regeneration. Why, I was regenerated at a revival at ——, and I know it." The good man had a theory, and a practice also, of regeneration, and every other, of course, must be contemptibly untrue.

And, indeed, there has been among our own people very great indistinctness and confusion, so much so as actually to invite assaults, or to afford opportunities for doubts to make a lodgment in the mind. We have hardly understood the eminent practical Christian value of the doctrine. And seeing at the moment the fervor, the boiling zeal, the earnest professions of personal piety of those who clearly are upon opposite systems, we have hesitated in our opposition to them.

* We do not say from their standards, but from their public opinion, the general Christian sentiment of their people.

Nay, we have been timorous in asserting our own doctrine, through an excess of Christian charity and a faith that believes too much.

It requires some assured courage, some collectedness and decision, even some hardness and setness of judgment, when a whole city is excited, and fifty ministers are preaching earnestly and fervently on the revival system, and hundreds of people are declaring themselves regenerated under the working of that system, to look assuredly and calmly to our own doctrine, and believe with a firm faith in it. And then, in the midst of the storm of emotion, to look forward quietly to the time, which surely shall come, when nine out of ten of the actors in the scene shall recognize the fact that it has been for themselves mere emotional delusion, mere excitement.

We must understand our own doctrine better than we have done. We must hold it with more faith. We must develop its meaning in our life, as the primitive Christians did, until its sacred fulness and beauty of practical truth abide upon our souls as it did upon theirs, and we know and understand, in heart and principle, the value of being born unto Christ, of water and the Spirit.

We have, upon this subject, derived from the English Church too much discussion upon the mere letter of the Prayer Book, too much legalism. We rest too much upon the evidence that the doctrine is really to be found in the words of the Bible and the Prayer Book, as they truly are, and as it is very necessary to be considered that they are. We should make a further step. We should realize the spiritual value of the doctrine, practically, to ourselves and our people. We should hold it forth, and preach it, and act upon it, with such a fervid grasp of apprehension, such a glow of realization, as to make them know and feel that they are in fact and in truth born unto Christ anew in holy baptism.

We fear not that this time is coming. In the meantime we are in the minority. Antagonist systems fill up the field. Only by a true Christian life, exemplifying our own system

and showing that it can be made—nay, actually is—the best basis for a true and real piety, can we gain any hearing from the multitudes. Only by a calm and clear-sighted and loyal adhesion to our own doctrines and our own principles can we teach men what we are, what these are. And having this, we may trust that its value will come forth more and more in despite of the stream of reproaches and imputations which Puritanism has poured upon it, until finally all men shall truly comprehend that it is the truth, and furthermore that it is the most practical and the most lovely of all the doctrines of the Church.

CHAPTER III.

We go now to the Catechism, which is by authority taught to all our children. If our readers will turn to this manual, they will find the doctrine of regeneration in baptism asserted as plainly in it as in the Baptismal Service. Nay, the doctrine is there put into the mouth of children. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." * The catechist, whether he be clergyman, or parent, or guardian, or Sunday-school teacher, asks of the baptized child the question:

"Who gave you this name?"

The child replies,

"My sponsors *in baptism; wherein I was made* a member of Christ, *the child of God,* and an inheritor of the kingdom of heaven."

Here, "out of the mouth of babes and sucklings," the Church brings forth her truth. She makes the baptized child declare personally, "I was made in my baptism the child of God."

Our readers will notice in the passage of the Catechism above cited the change from the indefinite article in the phrases "*a* member of Christ," "*an* inheritor of the kingdom of heaven," to the impressive and telling emphasis of the definite article in the words "*the* child of God." Not a son in any other of the manifold senses in which sonship may be predicated of persons, but "the" son in the definite sense in which we are begotten of the Spirit, and born anew by the regeneration wrought out for us in Christ our Lord, and conferred by Him upon us in His holy religion.

* Matt. xi. 25.

In the Catechism there is yet another passage in which the doctrine is as distinctly put into the mouth of the child, and as plainly asserted by him of himself and the rest of the baptized, as may be. It is in the part of the Catechism that treats expressly of the sacraments. The question is regarding baptism:

"What is the inward and spiritual grace (in baptism)?"

Answer. "A death unto sin, and a *new birth unto righteousness:* for being by nature born in sin, and the children of wrath, *we* are *hereby* made the children of grace."

Here again is the doctrine of original sin and of regenerationin baptism. We "are born in sin and the children of wrath," and hereby (*i. e.*, by baptism) *we* are new born, and "made the children of grace." The Calvinists of this day are very plain in speech in telling how we are formalists, and therefore deny the "doctrines of grace." Yet here they are—the doctrines of the Holy Spirit, and grace, and original sin—taught to children in the Church. But mark the difference. They cannot believe it possible that the Spirit should act *in* and *by* sacraments,* although it is expressly declared in the Holy Scriptures.

There is the very point of the difficulty with them. They deny that the Spirit *can* regenerate us in the sacrament. They disbelieve it. They will tell you that it is utterly unreasonable and absurd.

* Calvin could. His highly systematic and penetrating mind understood clearly the objective and the subjective in the case of sacraments; the power of the Spirit *in giving by the means*, and then of the personal faith *in receiving by the same means.* "Itaque," he says, "inter Spiritum sacramentaque partior, ut penes illum agendi virtus resideat, his ministerium duntaxat relinquatur, idque sine Spiritus actione inane et frivolum; illo vero intus agente vimque suam exerente, multa energiâ refertum."[1] "Wherefore, in distributing between the Spirit and the sacraments, I consider that in Him dwells the power of acting; to them is left merely an instrumental ministry; and this, without the agency of the Spirit, is empty and idle. But as He acts inwardly in them, and puts forth His power, that ministry is filled with manifold energy."

[1] Calvin's "Institutes," book iv. chap. xiv. § 9.

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Nay, they will go farther than this, and abuse the doctrine in the most virulent and hateful terms. Listen to Whitefield: "I would as soon believe the doctrine of transubstantiation as that all persons who are baptized are born again." "Baptismal regeneration is the Diana of the present clergy and the present age."

From this proscriptive and uncharitable criticism we turn to Bishop Beveridge, whose learning is immense, his holiness without a blot, and his name known over the English world. He can believe that the Spirit regenerates us in baptism.

We cite, as in this place is most suitable, first from his "Commentary on the Church Catechism," and then from his Sermons. Our readers will perceive in him what Calvin, in his keen scientific way, calls the "distribution (*partitio*) between the Spirit and sacraments," the perception of the relation between the Spirit as the agent, and the sacraments as means which he employs; and, again, the effect of personal faith in availing itself of the gift proffered. All this apportionment is distinctly marked out by the bishop. He is truly described by a prominent Low Churchman * as "an evangelical and practical bishop, deeply serious and holy."

"They who bring a child to holy baptism are called his godfathers and godmothers, because they are the means of his being *then regenerate* or *born again of God.* They also give him the Christian name, because that belongs to him only as he is *a Christian*, and *so the child of God;* and they give him this name in his baptism, or at the same time that he is baptized, *because it is then that he is brought into this relation to God*, so as to be made His child, according to the tenor of the new covenant which God hath made with mankind in Jesus Christ, promising pardon, and peace, and grace, and His own fatherly care of, and provision for, all those who repent and believe in Him." †

Again: "He is therein also made 'the child of God,'

* The Rev. E. Bickersteth.

† Beveridge's Works, vol. viii. p. 20.

because, at the *same time that he is* baptized or *born again of water*, he is *born also of God the Spirit*, and therefore is His child, as having received the Spirit of adoption, whereby we cry Abba, Father, that is, call God our Father. And, besides, he that is 'the member of Christ,' is therefore also 'the child of God;' for Christ being the Son of God, all His members must needs stand in the same relation to God that He doth, though in a lower degree, according to their capacities. Hence it is that, as He it is that gives them power to become the sons of God, so 'He is not ashamed to call them brethren,' as He doth, because His Father is their Father also, and therefore theirs because His." *

We now go on to our extract from the bishop's sermons:

"What He (Christ) means by being 'born of water and of the Spirit,' is now made a question: I say *now*, *for it was never made so till of late years;* for many ages together none ever doubted of it, but the whole Christian world took it for granted that our Saviour, by these words, meant only that, except a man be baptized according to His institution, he cannot enter into the kingdom of God, this being the most plain and obvious sense of the words, *forasmuch as there is no other way of being born again of water, as well as of the Spirit, but only in the sacrament of baptism.* . . . . But that we may *be thus born of the Spirit*, we *must be born also of water*, which our Saviour here puts in the first place. Not as if there was any such virtue in water, whereby *it* could regenerate us, but because this is the rite or ordinance (sacrament) appointed by Christ, *wherein to regenerate us by His Holy Spirit;* our regeneration is wholly the act of the Spirit of Christ. But there must be something done on our parts in order to it, and something that is instituted and ordained by Christ himself, which, in the Old Testament, was circumcision; in the New, baptism, or washing with water—the easiest that could be invented, and the most proper to signify His cleansing and regenerating us by His Holy Spirit. And seeing this is insti-

* Beveridge's Works, vol. viii. p. 22.

tuted by Christ himself, *as we cannot be born of water without the Spirit, so neither can we, in an ordinary way, be born of the Spirit without water*, used or applied in obedience and conformity to His institution. Christ hath joined them together, and it is not in our power to part them; *he that would be born of the Spirit, must be born of water too.*" *

Again: "After all, we must observe that, although our blessed Saviour here saith 'That except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,' yet He doth not say that every one that is so born shall inherit eternal life. It is true, *all* that are baptized, or born of water and the Spirit, are thereby admitted into the Church, or kingdom of God; but, except they submit to the government and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation; but unless they continue in it, and *live accordingly*, they cannot be saved. For, as St. Peter observeth, 'Baptism now saves us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.' Baptism puts us into the way of heaven; but unless we walk in that way, we can never come thither. When *we were baptized, we were born of water and the Spirit*, so as to *have the seed of grace sown in our hearts*, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God our Saviour, and to obey and serve Him faithfully all the days of our life. . . . . But if we neglect to perform what we promised, and so do not *answer the end of our baptism* by keeping our conscience void of offence toward God and men, *we lose all the benefit of it*, and shall as certainly perish as if we had never been baptized." †

We pass on to the golden-mouthed Jeremy Taylor, the great glory in warm-hearted eloquence of the English Church and nation. He, too, believed in regeneration in baptism.

* Beveridge's Sermons, vol. ii. pp. 181, 182.

† Ibid.; vol. ii. pp. 187, 188.

We extract two long passages, the first from "The Liberty of Prophesying," the second from "The Life of Christ."

"Adam sinned, and left nakedness to descend upon his posterity, a relative guilt and a remaining misery; he left enough to kill us, but nothing to make us alive; he was the head of mankind in order to temporal felicity, but there was another head intended to be the representative of human nature to bring us to eternal life; but the temporal we lost in Adam, and the eternal we could never receive from him, but from Christ only; from Adam we receive our nature, such as it is, but grace and truth come by Jesus Christ; Adam left us an imperfect nature that tends to sin and death, but he left us nothing else, and therefore to holiness and life we must enter from another principle. So that, besides the natural birth of infants, there must be something added by which they must be reckoned in a new account; they must be born again; they must be reckoned in Christ; they must be adopted to the inheritance, and admitted to the promise, and entitled to the Spirit. Now, that this *is done ordinarily in baptism is not to be denied;* for, therefore it is called *λουτρόν παλιγγενεσίας*, 'the font or laver of regeneration'; it is the gate of the Church; it is the solemnity of our admission to the covenant evangelical; and if infants cannot go to heaven by the first or natural birth, then they must go by a second and supernatural; *and since there is no other solemnity or sacrament, no way of being born again that we know of, but by the ways of God's appointing, and He hath appointed baptism, and all that are born again are born this way,* even men of reason, who have or can receive the Spirit, being to enter at the door of baptism; *it follows also that infants must enter here,* or we cannot say that they are entered at all." *

Again: "*In baptism we are born again;* and this infants need in the present circumstances, and for the same reason that men of age and reason do. For our natural birth is either of itself insufficient, or is made so by the fall of Adam and

* "Liberty of Prophesying," p. 567; Eden's edit. of Taylor's Works.

the consequent evils, so that nature alone, or our first birth, cannot bring us to heaven, which is a supernatural end, that is, an end above all the power of our nature, as now it is. So that if nature cannot bring us to heaven, *grace must*, or we can never get thither; if the first birth cannot, *a second must;* but *the second birth spoken of in Scripture is baptism;* 'a man must be born of water and of the Spirit,' and therefore baptism is '*λουτρόν παλιγγενεσίας*,' the laver of a new birth." *

We proceed now to the illustrious Hooker. His "Ecclesiastical Polity" was written nearly three hundred years ago, yet to this day it is constantly published and read in England and the United States. We venture to say that there is no great lawyer in the United States or England to whom his first book upon the nature of law is not familiar. Indeed, his treatise is such a combination of judicious and sober reason, of grand and lofty eloquence, and of the tenderest and sweetest humility of heart, that it must last until its words are wholly obsolete and unintelligible through hoar antiquity, like monumental stones corroded by time, overgrown by the mosses, and sunken in the ruins and decays of centuries.

We add here, from his biography by Izaak Walton, a little anecdote, to show the esteem in which his work was held:

"And I have been told, more than forty years past, that either Cardinal Allen or the learned Dr. Stapleton (both Englishmen, and in Italy about the time when Hooker's four books were first printed), meeting with this general fame of them, were desirous to read an author that both the reformed and the learned of their own Church did so much magnify, and therefore caused them to be sent for to Rome; and, after reading them, boasted to the pope (which then was Clement VIII.), 'That though he had lately said he never met with an English book whose writer deserved the name of an author, yet there now appeared a wonder to them, and it would be so to his holiness if it were in Latin; for a poor obscure English priest had writ four such books of laws and Church

* "Life of Christ," Part i. § ix. p. 260.

polity, and in a style that expressed such a grave and so humble a majesty, with such clear demonstration of reason, that in all their readings they had not met with any that exceeded him'; and this begot in the pope an earnest desire that Dr. Stapleton should bring the said four books, and, looking on the English, read a part of them to him in Latin, which Dr. Stapleton did to the end of the first book; at the conclusion of which the pope spake to this purpose: 'There is no learning that this man hath not searcht into; nothing too hard for his understanding; this man, indeed, deserves the name of an author; his books will get reverence by age, for there is in them such seeds of eternity that, if the rest be like this, they shall last till the last fire shall consume all learning.'" *

We give this great man's judgment on regeneration in baptism: †

"They which deny that any such case of necessity can fall, in regard whereof the Church should tolerate baptism, without the decent rites and solemnities thereunto belonging, pretend that such tolerations have risen from a false interpretation which 'certain men' have made of the Scripture, grounding a necessity of external baptism upon the words of our Saviour Christ, 'Unless a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' For, by 'water and the Spirit,' we are in that place to understand (as they imagine) no more than if the Spirit alone had been mentioned, and water not spoken of, which they think is plain, because elsewhere it is not improbable that 'the Holy Ghost and fire' do but signify the Holy Ghost in operation, resembling fire. Whereupon they conclude that seeing fire in one place may be, therefore water in another place is, but a metaphor, Spirit the interpretation thereof, and so the words do only mean, 'That unless a man be born again of the Spirit, he cannot enter into the kingdom of heaven.'

* Keble's Hooker, vol. i. pp. 70, 71.

† He is known as "the Judicious Hooker," wherever the English language is spoken.

"I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art which changeth the meaning of words as alchemy doth or would do the substance of metals, making of anything what it listeth, and bringeth in the end all truth to nothing. Or howsoever such voluntary exercise of art might be borne with otherwise, yet in places which usually serve, as this doth concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted.

"To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that 'certain' have taken those words as meant of material water, when they know that, *of all the ancients, there is not one to be named that ever did otherwise expound or allege the place than as implying external baptism.*" *

Again: "When the letter of the law hath two things plainly and expressly specified, *water, and the Spirit—water* as a duty required on our parts, the *Spirit* as a gift which God bestoweth—there is danger in presuming so to interpret it as if the clause which concerneth ourselves were more than needeth. We may, by such rare expositions, attain perhaps in the end to be thought witty, but with ill advice.

* * * * *

"The true necessity of baptism, a few propositions considered will soon decide. All things which either are known causes or set means, whereby any great good is usually procured, or men delivered from grievous evil, the same we must needs confess necessary. And if regeneration were not in this very sense a thing necessary to eternal life, would Christ himself have taught Nicodemus that to see the kingdom of God is impossible, saving only for those men which are born from above?

* Keble's Hooker, vol. ii. pp. 262, 263. All modern critics allow the fact as Hooker states it.

"His words following in the next sentence are a proof sufficient that, to our regeneration, His Spirit is no less necessary than regeneration itself is necessary unto life.

"Thirdly, unless *as the Spirit is a necessary inward cause*, so *water were a necessary outward means to our regeneration*, what construction should we give unto those words wherein we are said to be new born, and that ἐξ ὕδατος, even of water? Why are we taught that with water God doth purify and cleanse His Church? Wherefore do the *apostles of Christ term baptism a bath of regeneration? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to remission of sins?*" *

We proceed to a man nearly as great as Hooker in his day, Isaac Barrow, the Master of Trinity, ranking, as a great mathematician, with Newton, Pascal, Des Cartes, and the greatest of that age. As a Greek scholar, he was the first of his age. As a historical theologian, his treatise on the Papal Supremacy is yet unanswered. And as a perfect master of the English language, so unequalled was he that the elder Pitt, the Earl of Chatham, the great father of as great a son, compelled the younger Pitt to learn his sermons by heart, as the best preparation for the copiousness and precision and power of language which he thought necessary in a parliamentary orator.

We give, from Barrow's "Discourse upon the Sacraments," a condensed statement of the effects of baptism:

"The benefits of baptism are, 1st, *The absolution of us from the guilt of past offences, by a free and full remission of them;* and, consequently, God's being reconciled unto us; *His receiving us into a state of grace and favor; His freely justifying us.* That these benefits are conferred in baptism, *many places of Scripture plainly show*, and *the primitive Church, with firm and unanimous consent, did believe.*

"2d, *In baptism, the gift of God's Holy Spirit is con-*

* Kelbe's Hooker, vol. ii. pp. 263–265.

ferred, qualifying us for the state into which we then come, and enabling us to perform the duties which we then undertake; for purifying our hearts, for begetting holy dispositions and affections in our souls; to guide, instruct, sustain, strengthen, encourage and comfort us in our Christian cause.

"3d, *With these gifts is connected the benefit of regeneration*, implying our entrance into a new state and course of life, being endowed with new faculties, dispositions, and capacities of soul; becoming new creatures; our being sanctified in our hearts and lives; being quickened to a spiritual and heavenly life; *in short, becoming the children of God.*

"4th, With these benefits is conjoined that of being inserted into God's Church, His family, the mystical Body of *Christ*, whereby we become entitled to the privileges and immunities of that heavenly corporation.

"5th, In consequence of these things, *there is, with baptism, conferred a capacity of, and a title unto*, an assurance (under condition of persevering in faith and obedience to our Lord) of eternal life and salvation." *

Hooker—Jeremy Taylor—Beveridge—Barrow—there are no greater names in any Church than these, for genius, for learning, for sobriety of judgment, for varied eloquence. Men as different in gifts and character and temper, as various in opinion as they were one in lofty Christian morality and holiness of life.

These men could believe that the Holy Spirit operates in baptism because the Scripture says so, and because it is a sacrament for that purpose, instituted by Christ himself. Who has more of the quality of faith, Whitefield, who virulently denies, or these great men who reverently believe the very words of Holy Writ in their literal and manifest sense? We speak not of intellect, for no one can equal him with any one of these men, or with Ridley, or Jewell, or Andrewes, or Pearson, or Sherlock—all holding the same doctrine.

It was not deficiency of mere intellect, however, nor want

* Barrow's Works, Edinburgh edition, vol. ii. pp. 585, 586.

of a certain energetic and real although narrow faith,—it was simply that the system that he had been taught, and which preoccupied his mind, utterly denied that the Spirit did or could work in baptism. He, therefore, inveighed against the doctrine, and those who taught and believed it; and did so, being an ordained clergyman of the Church whose system it is, lying plainly upon the face of her creeds, services, catechism, and articles.

But, to return. Our readers see in the Catechism the same doctrine of baptismal regeneration that is visible in the Services. We think that they will be gratified by our inserting here the commentary upon it from the devotional treatise upon the Catechism by Thomas Ken, Bishop of Bath and Wells. He is known by his Morning and Evening Hymns, which are sung the whole world over. He is known, too, in English history, by the conscientious devotion with which he, with the other six bishops, opposed himself, in behalf of constitutional liberty, to James the Second, at the risk of life and fortune. And again, in his successor's reign, he went down from wealth and rank, at the command of conscience, into absolute poverty. No man more holy, more sincere, more earnest, and more eloquent ever served at the altars of the English Church. We give his commentary because it shows the way in which a true Christian, a man of heartfelt holiness, uplifted in his life and death far above all suspicion, could view the doctrine of regeneration as seen in the Catechism. The treatise is called "The Practice of Divine Love; being an Exposition of the Church Catechism, to which be added Directions for Prayer," by the Right Reverend Father in God, Thomas Ken, D.D., Bishop of Bath and Wells.

"The Outward Sign."

Glory be to Thee, O Lover of Souls; it was by Thy preventing love that I was baptized with the 'outward sign, water, in the name of the Father, and of the Son, and of the Holy Ghost,' that I should believe in the Most Holy Trinity; that I should entirely live devoted to the three most adorable Persons; that I should wholly depend on their

gracious assistances, and that it should be my chief care to love and glorify that triune Love, the Author of my salvation.

"The Invisible Grace." Glory be to Thee, O Jesu, who, by water that washes away the filth of the body, dost represent to my faith Thy *invisible grace in baptism, which spiritually washes and cleanses the soul.*

"Glory be to Thee, O blessed Lord, who in baptism savest us, not by the outward washing, but by the inward purifying grace, accompanied with a sincere vow and stipulation of a good conscience toward God; by which Thy propitious love brought me into the Church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world; and, therefore, all love, all glory be to Thee.

"Glory be to Thee, O All-powerful Love, by whose 'invisible grace' *we, in baptism*, die to sin, to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead persons do in the comforts of life. O, may I ever thus die to sin!

"Glory be to Thee, O Jesu, who, from our '*death to sin*' *in our baptism*, dost raise us to a new life, and dost breathe into us the breath of love; '*it is in this laver of regeneration we are born again by water and the Spirit*,' by a 'new birth unto righteousness'; that as the natural birth propagated sin, our spiritual birth should propagate grace; for which all love, all glory, be to Thee.

"Glory be to Thee, O most indulgent Lord, who, *in our baptism* dost give us the holy spirit of love, to *be the principle of new life and of love in us*, to infuse into our souls a supernatural, habitual grace and ability to obey and love Thee; for which all love, all glory be to Thee.

"Glory be to Thee, O compassionate Love, who, when we were conceived and 'born in sin,' of sinful parents, when we sprang from a root wholly corrupt, and were 'all children of wrath,' *hast in our baptism* '*made us children*' *of Thy own heavenly Father* by adoption and 'grace'; when we were

heirs of hell, hast made us heirs of heaven, even joint-heirs with Thy own self, of Thy own glory; for which, with all the powers of my soul, I adore and love Thee.

"Conditions required. I. Repentance. I know, O dearest Lord, that I am Thine no longer than I love Thee; I can no longer feel the saving efficacy of my baptism than I am faithful to my vow I there made; no longer than I am a penitent, no longer than I am a Christian; if I 'name the name of Christ, I am to depart from iniquity.' O, do Thou give me the grace of true repentance for all my sins, for my original impurity, and for all my actual transgressions, that I may abhor and forsake them all; wound my soul with a most affectionate sorrow for all the injuries and affronts and dishonors I have offered to infinite love.

"II. Faith. Glory be to Thee, O most liberal Jesu, for all those exceeding great and precious 'promises' of pardon and grace and glory *which Thou hast made to us Christians in the sacrament of baptism.* O, may I ever steadfastly believe; O, may I ever passionately love, may I ever firmly rely on Thy superabundant love in all these promises; for which I will ever adore and love Thee.

"Glory be to Thee, O sweetest Love, who in my infancy didst admit me to holy baptism, who by Thy preventing grace, when I was a little child, didst receive me into the Evangelical covenant, didst take me up into the arms of Thy mercy and bless me. Glory be to Thee, who didst early dedicate me to Thyself, to prepossess me by Thy love before the world should seize and defile me.

"O, gracious Lord, how long, how often have I polluted myself by my sins! but I repent and deplore all those pollutions, and I consecrate myself to Thee again; O, let the intenseness of my future love, not only love for the time to come, but retrieve all the love I have lost."

We follow this with a poem by the bishop, upon his regeneration in baptism. This poem, we confess, is not equal to his time-honored and glorious Morning, Evening, and Mid-

night Hymns. But still it does most clearly show his doctrine to be that of regeneration in baptism. And its tone plainly declares with what feeling his loyal and loving heart accepted it and dwelt upon it.

"Blest hour! when I, a new-born child,
Great God, *my* God, my Father styled,
I then, adorned with Christ's dear name,
To Christ-like bliss had Christ-like claim.
Christians, who Christ's anointed are,
In His celestial unction share.

"Persons and things to God applied,
Were by anointing sanctified;
To turn them to a worldly use
Was sacrilegious abuse.
Lord, keep alive my Christian flame,
With Christ-like love and Christ-like aim.

"The Holy Ghost, on Jesus' head,
Unmeasurable graces shed;
Christians, *who Christ's anointed are,*
In His celestial unction share;
The Spirit, templing in their hearts,
His all-sufficient aid imparts.

"O, may I, with a faith unfeigned,
Preserve my Christian name unstained.
To copy Christ, O, may I strive,
From whom I that dear name derive;
And die, when death shall me arrest,
A Christian, with Christ's unction blest." *

Before we leave this portion of our subject, we would ask our readers to look at the Catechism in a general point of view. We ask,—Is it a manual to prepare the unregenerate for a profession of Christianity, so far as instruction in the elements of the Gospel can prepare them? Is it an elementary system of instruction for those who are *not* Christians, *not* born of God? No. It is for the children of God, sons of God through Jesus Christ our Lord,—a personal and individual instruction for the regenerated child, who twice is taught to assert himself as new

* "Voice of the Church," vol. i. p. 246.

born, regenerate through Christ our Lord; once in the singular number, "*In my baptism* I was made a member of Christ, *the child* of God, and an inheritor of the kingdom of heaven," and once again in the plural, "Being by nature born in sin, and the children of wrath, *we* are hereby made the children of grace"; and again, the baptized child is made to assert of himself, personally, that "God the Son hath redeemed *me*," "God the Holy Ghost sanctifieth *me*," and personally to "thank our heavenly Father that He hath called *me* to *this state of salvation*."

This, therefore, is not an instruction to the unregenerate, those who are outside the Church and aliens unto Christ. No; it presupposes and takes for granted everywhere that the person instructed is regenerated, *is* a Christian, a son of God through Jesus Christ our Lord, within the Church, a subject of the kingdom of God. It makes him assert all this of himself,—it makes him acknowledge and confess it personally and individually.

The whole Catechism is based upon the doctrine of regeneration in baptism. It bears witness to that doctrine in its entire purpose and structure. It proceeds expressly and exclusively on the idea of teaching *the child of God, as such*, his duties and responsibilities. And accordingly to him, as a regenerated child of God, within the kingdom, not without it, is taught the rule and standard of his faith, which is the baptismal creed, the law and rule of morality, that is, the Ten Commandments, as adopted and interpreted by Christ, and illumined by His grace; the Lord's Prayer, which is the Christian's form and rule of prayer, and the doctrine of the sacraments. Cannot every candid and fair man who examines and considers the questions in this catechism put to the baptized child, its whole structure and spirit, the position in which it is placed, and the relation that it bears to the Baptismal and Confirmation Services, standing after the one and before the other in the Prayer Book, and in our Christian life, see that all this gives the very strongest support and testimony to the doctrine

of the Church, that in baptism we are born anew of water and the Spirit, and that this birth is no barren verbal metaphor, but a real and actual regeneration in time and space, by the Word incarnate and His Spirit supernaturally raising up fallen man from a death in sin to a life in Christ? All this is very manifest, and we have seen it testified to most clearly by the ill-concealed dislike to the Catechism which we have known in Calvinists in the Church, and by their restless desire to get rid of its teaching, and to substitute in the Sunday schools something else for it. Their favorite is "Bible Questions" of the American Sunday-school Union. The teaching of this is not so Church-like and Scriptural, but is purely dissenting and Calvinistical.

Leaving, now, the Catechism, and going onward in our services, we reach the Office of Confirmation, in which those who are baptized are required "openly, and before the Church, to ratify and confirm the promises and vows made for them by their sponsors in baptism," and wherein the bishop "lays his hands upon them after the example of the holy apostles." And before the imposition of hands he prays solemnly for these persons before him at the chancel rail, after they have taken upon themselves, publicly and audibly, their baptismal vows, and the prayer is this:

"Almighty and everliving God, *who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins;* Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and forever. Amen."

Here, again, we find the doctrine of baptismal regeneration. Here, also, is the doctrine of the Nicene Creed, that "baptism is for the remission of sins." These doctrinal assertions are placed, in a most solemn prayer to God, immediately before the laying on of hands. Moreover, it is most expressly and distinctly asserted, of *these persons present*, that "they are regenerated," that "God has given to them forgiveness of all their

sins." And, furthermore, be it remarked, that this prayer is used by our highest Church officer, the bishop, our right reverend father in God, *every time a confirmation occurs, in the face of the whole congregation, in a solemn address to the Almighty.* It has been used in the plain hearing of every man and woman who is now a communicant of our Church in these United States. In reference to each and every person now communing at our altars, the most revered for holiness, and the most exalted for doctrine and truth, has asserted solemnly before God, that he is regenerate of water and the Spirit, and has received remission of all his sins.

No wonder that the Calvinists in England should have hated a service so public, so solemn, so frequently repeated, so distinct and personal in its assertion and its application of the doctrine of regeneration in baptism; a doctrine completely and entirely different from that which they held. How natural that all our clergy and all our laity should with one mind agree that baptismal regeneration is in some sense the doctrine of the Church!

No wonder that the English Puritans should petition the Government "that confirmations may be taken away," * and systematically try, as they did, by all social and political means and influences in their power, to prevent their being held. The doctrine of the Confirmation Service upon the matter of regeneration is certainly our doctrine upon the matter of regeneration. As certainly it is not their doctrine.

But to close up our remarks on this service, we shall cite the objections of the committee of Puritan divines at the Savoy Conference (A.D. 1661). They make exceptions to the prayer we have just cited, and desire it altered on these grounds:

"This (prayer) supposeth that *all the children* who are brought to be confirmed have the spirit of Christ, and the forgiveness of all their sins; whereas, a great number of children at that age, having committed many sins since their baptism,

* See Millenary Petition.

do show no evidence of serious repentance, or of any special saving grace, and therefore, this confirmation (if administered to such) would be a perilous and gross abuse." *

The bishop's reply to the objection is this: "It supposeth (this prayer, that is), and that truly, that all children *were at their baptism regenerate by water and the Holy Ghost*, and had given unto them the 'forgiveness of all their sins'; and it is charitably presumed that, notwithstanding the frailties and slips of their childhood, they have not totally lost *what was in baptism conferred upon them;* and therefore adds: 'Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace,' etc.

"None that lives in open sin ought to be confirmed." †

These two committees at this conference were evidently upon different systems of doctrine: the one upon the Predestinarian and Calvinist, the other upon the system of the English and the primitive Church. This is manifest from the terms they severally use, and the distinctness with which they express their opinions. To the one, therefore, upon their system, the prayer appeared to be sinful and dangerous to the soul, a "perilous and gross abuse." ‡ To the other, it asserts the plain Gospel truth in reference to all the baptized, although, as a matter of discipline, they assert that "none living in open sin should be confirmed." Well might our own bishops, White and Hobart, assert that "baptismal regeneration is confessedly contained in the original prayer of the Confirmation Office."

We conclude the examination and exposition of our Church Services, with the opinion in reference to them of two bishops of the English Church, which we are persuaded must, on a

* Cardwell's Conferences, pp. 238, 239.

† Cardwell, pp. 358, 359.

‡ "Calling *all the baptized regenerate* is one of the eight things in our Liturgy which the Presbyterian disputants at the Savoy Conference determined to be *absolutely sinful*, and *contrary to the Word of God*."—Carwithen's "History of the Church of England," vol. ii. p. 308.

candid review of these services, be the opinion of the honest, common-sense reader, as it is of these judicious and learned prelates.

"We find that our Liturgy, in strict conformity to the doctrine of the universal Church, makes no mention of regeneration, except in conjunction with baptism; and that its compilers were so far from attempting to separate what had been intimately connected in the faith and discipline of their forefathers in Christianity, that *they have never introduced the word into their services even, in the popular sense.* The learned Archbishop of Cashel (Dr. Lawrence) has investigated the genealogy of these offices, and shown that this doctrine pervades all the documents from which we can infer their true drift and import in legitimate principles of analogy and induction. He has traced the doctrine which they exhibit to the writings of Cranmer, the books of Homilies, the Paraphrase of Erasmus, and the public services of the Lutheran Church. And as we ascend higher, the line of testimony continues unbroken, and the doctrine of *regeneration in and through baptism* as a necessary article of Christian faith, grounded upon our Saviour's express declaration, *may be traced backward, without interruption, from the time of the Reformation to the days of the Apostles.*"*

As Archbishop Cranmer, here mentioned, has a great name, as the organizer and the martyr of the English Reformation (burned at Oxford by the Roman Catholics, March 21, 1556), we cite *his* opinion:

"But here we mean of a second birth which is spiritual, whereby our inward man and mind is renewed by the Holy Ghost, so that our hearts and minds receive new desires which they had not at their first birth or nativity.

"*And our second birth is by the water of baptism*, which St. Paul calleth the bath of regeneration, because our sins be forgiven us in baptism, as the Holy Ghost is poured into us as into God's beloved children, so that by the power and working

* Bethel on Regeneration, pp. 69, 70. American edition.

of the Holy Ghost we be born again spiritually and made new creatures. And so by baptism we enter into the kingdom of God, and shall be saved forever if we continue to our life's end in the faith of Christ." *

* Archbishop Cranmer, as quoted in the Bishop of Tasmania's "Lectures on the Catechism," pp. 606, 607.

CHAPTER IV.

We proceed finally to consider the Articles of Religion. It is hardly necessary to state that the same doctrine of regeneration is in them as in the Catechism and Services of the Church. Of course our readers will bear in mind the caution with which we began this exposition of our standards. We give their words to show, as a matter of evidence, that they declare, as documents, that regeneration takes place in baptism, that this is the sense which they put upon the Holy Scriptures, this is their doctrine. The Scriptural proof that their doctrine is true, we reserve for another time.

At the same time we would notice some disadvantages which they lie under. No layman signs them in the Church of England,—no clergyman in our Church, save inclusively. The Creeds, the Services, the Catechism, are in perpetual and reverent use, in the hands and the heart, and upon the tongue, perpetually, of priest and people, of young and old. But these Articles lie there, in the back of our Book of Common Prayer, hardly glanced at even by the curious.

They are in antiquated English also, so that their meaning does not always lie upon their face, but has to be explained and interpreted. And worse still than this, unscrupulous men in the English Church, taking advantage of these difficulties, have invented theories, enabling them to evade their plain sense. Calvinists and Arminians and Romanizers, Church and State Privy-Councillors in England, and loose Latitudinarians, have gone, all of them, into this operation. As we before have said, we take the Articles in their plain and literal sense, *ex animo*.*

* In the English Church the Articles were published in 1629, with "His Majesty's Declaration" prefixed, a document ever since reprinted with them,

Another most important remark we would make, that there is a copy of the Articles in Latin, which in the English Church is equally of authority with the English version.* This, therefore, as a means of arriving at the true sense, and avoiding ambiguities, is exceedingly valuable, even to us.

We shall consider the twenty-seventh Article first, as its title is in reference to this very sacrament: "Of Baptism."

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but *it is also a sign of Regeneration* or New Birth, *whereby, as by an instrument,* they that receive Baptism *rightly* are *grafted into the Church;* the promises *of the forgiveness of sin,* and of our adoption to be the *sons of God* by the Holy Ghost, are *visibly signed and sealed;* Faith is confirmed, and Grace increased by virtue of prayer unto God."

The other clause refers to infant baptism. We omit it here.

Look that Article plainly in the face, and what does it say? The same, precisely, that the services say, it says to all persons, except their minds are preoccupied and their hearts filled with alien systems. To them, of course, it says anything they want to have it say. The word "sign," manifestly, here is the same as the word in the Catechism, the "sacrament," or "sacramental sign,"† that is, the word "sign" is used in the ecclesi-

and of authority. In this it is expressly said—"No man, hereafter, shall either print, or publish, to draw the Article aside any way, but shall submit to it in the *plain and full meaning thereof,* and shall not put his own sense or comment to be the meaning of the Article, but shall take it in *the literal and grammatical sense.*" We have, unfortunately, omitted this declaration. We might, at least, have retained the substance of it, even if it were His Majesty's declaration.

* "These things considered, I might justly say that the Latin and English are both *equally authentical.* This much, however, I may certainly infer, that if in any places the English version be ambiguous when the Latin original is clear and determinate, the Latin ought to fix the more doubtful sense of the other (as also *vice versa*), it being evident that the Convocation, Queen, and Parliament, intended the same sense in both."—Waterland's Works, vol. ii. pp. 316, 317. 1843.

† See Catechism.

astical sense. Now, what does the Article say? That baptism is not merely a sacrament of profession and religious distinction. Such was the rite of circumcision among the Jews, *a sacrament*, to use the word in the wide sense, *without grace.* But more than this, it is "a sacrament" accompanied by grace, "the sacrament of regeneration," "whereby," "by which sacrament (*per quod*), as by an instrument," "they who receive baptism rightly," that is duly, "are grafted into the Church," and the promises of forgiveness of sins, and of an adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." A sacrament, it will be remembered, is defined to be an outward and visible *sign* of an inward and spiritual grace. The grace of a sacrament is not an *absent*,* but a *present grace*, a grace actually given, *then and there*, to those who have faith and repentance.

We deny not that loose interpretation, arising from loose doctrine, can make up its mind to take this Article differently. But the perfect agreement of the Article with the doctrine of the Church as contained in the rest of her standards is very manifest, lies upon its face.

But perhaps our readers would prefer, to our opinion, the commentary upon this Article of a very great man, renowned for piety and learning. We insert, therefore, here the comment upon this very Article of the celebrated Bishop Beveridge:

"As it was by circumcision that the Jews were distinguished from all other people in the world, so is it by baptism that Christians are distinguished both from Jews and others; *for all that are baptized are Christians*, and *none are Christians but such as be baptized.* And so baptism is a mark of difference whereby Christians are discerned from such as are not christened. But though this be one effect of baptism, it is not all. For it is not only a *sign* of our profession, *but also of our regeneration*, and therefore it is called *the washing of regen-*

*"No vain ceremony, no bare sign, no untrue figure of a thing absent."—"Homilies of the Church," cited in E. H. Browne on the Articles.

*eration.** So that *by it* we are grafted into the Church, and made members of that body whereof Christ is the head; for *we are all baptized into one body*, † and have a promise from God of the forgiveness of those sins we have committed against Him. And therefore Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.*‡ That so *being justified by His grace, we should be made* (not only sons, but) *heirs according to the hope of eternal life.*§ And so in baptism our faith is confirmed, and grace increased; not by virtue of the water itself, but by virtue of prayer, whereby *God is prevailed with to purify our souls by His Spirit*, as our bodies are washed with the water; that as the water washeth off the pollution of our bodies, so His Spirit purgeth away the corruption of our souls.‖

"But, because it is here said that baptism is the sign of regeneration, and the word regenerated is so much carped at in our order for the administration of baptism, I shall next show how the primitive Church did, long ago, not only hold the same assertion, but also use the same expression. So saith St. Chrysostom—'By water we are regenerated; by blood and flesh we are nourished.' Athanasius—'He that is baptized, puts off the old man, and is renewed as being regenerated by the grace of the Spirit.' 'And so,' saith St. Basil, 'being baptized in the name of the Holy Ghost, we are regenerated.' The second council at Milevi or Milenum—'Infants who cannot commit any sin as yet of themselves, are, therefore, truly baptized into the remission of sins, that what they contracted by generation might be cleansed in them by regeneration.' To name no more, Justin Martyr (A.D. 114–166) himself, long before any of these, said expressly—'Afterward they be brought by us to a place *where there is water*, and *after the same manner of regeneration that we are regenerated by, are they also regenerated.*' And, therefore, let such as carp at

* Titus, iii. 5. † I. Cor. xii. 13. ‡ Acts, ii. 38. § Titus, iii. 7.
‖ Beveridge on the Articles, vol. ii. 227, 228.

that word in our liturgy hereafter know it is the primitive Church itself and the most ancient and renowned fathers they carp at."*

We have pointed out the connection of the doctrine of baptismal regeneration with that of original sin in our services. We turn to the Articles upon that point, and here we find an indirect but most emphatic assertion of the doctrine. In the ninth Article, in English, occurs the clause, "Although there is no condemnation to them that believe and *are baptized*." The Latin is, "quamquam *renatis* et credentibus nulla propter Christum est condemnatio." The reader at once can see that "renatis" and "are baptized" are taken as equivalent one to the other. The literal sense of "renatis" is "are regenerate." So that in this Article the words "are baptized" and "are regenerate" are identical.

In the Savoy Conference, which we cited a little back, the Puritans object distinctly to the assertion of this opinion; the Bishops as plainly uphold it. The Puritans, in that conference, say: "We cannot, in faith, say that every child that is baptized is 'regenerated by God's Holy Spirit;' at least it is a disputed point, and, therefore, we desire that it may be otherwise expressed."

The Bishops reply: "Seeing that God's Sacraments have their effects when the receiver doth not 'ponere obicem,' 'put any bar' against them, *we may say in faith of every child that is baptized that it is regenerated by God's Holy Spirit*, and the denial of it tends to anabaptism and the contempt of this Holy Sacrament as nothing worthy nor material, whether it be administered to children or no."† It is here, therefore, in this Article, just as plainly as in the Catechism or the Confirmation service.

In the twenty-seventh Article also the same identification occurs. "Christiani" occurs in the Latin; in the English the word "christened" or "baptized" is its translation. "Christians

* Beveridge on the Articles, vol. ii. pp. 230, 231.
† Cardwell's "Conferences," pp. 234, 235.

are they who are 'christened' or 'baptized,' and they who are 'baptized' are 'Christians.'" The Scriptural truth of the opinion we shall afterward expound. At present we simply wish to make manifest the fact that it is asserted in our Articles by the words being made equivalent.

In the fifteenth Article there also occurs a similar identification:

"All we the rest, *although baptized*, and *born again in Christ*, yet offend in many things."

This is a plain assertion that the baptized are born again in Christ. An interpretation which is manifestly the natural one, as it lies upon the very face of the Article and is very distinctly shown by the grammatical structure of the Latin, of which it is the translation: "Sed nos reliqui etiam baptizati et in Christo regenerati." All others of the human race, save our Blessed Lord, are liable to sin, even we who are baptized and thereby regenerate in Him.

The sixteenth Article also has, by implication of the plainest kind, the same doctrine:

"Not every deadly sin willingly committed *after Baptism* is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin *after Baptism. After we have received the Holy Ghost*, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives."

Here, then, is left a huge gap between one part of the Article and the other, a perfect and complete want of connection, if we take the ordinary Calvinistic doctrine. There is, upon that ground, no "nexus" of sense or of words between the one part of the Article and the other. Whereas, on the ground of the doctrine that the Holy Spirit gives His grace by Spiritual regeneration in baptism, and we receive Him therein, the sense at once is connected and clear—the natural sense, which evidently was in the mind of the writers of the Article. The "sons of God" may fall from grace, and by God's grace, even after this, they may repent them of their sins, and arise again. How

true it is, we see by the case of St. Peter, who denied his Lord, with cursing and swearing, and repented. And surely no man, regenerated in any sense, but must consider that so far as he himself is concerned, there is nothing but the grace of God, nothing save His guiding hand, that can keep him from falling away. Our doctrinal sense, not the Calvinistic, which asserts that no son of God can fall from grace, lies upon the face of this Article.

We have now gone through our review of the Articles, and have seen that they contain the same doctrine of regeneration in baptism as we have seen in the Services and the Catechism; and, in the language of the present learned and able Bishop of Ely, we conclude that "the Articles speak the same language as the other formularies of our Church on the subject of baptismal grace." *

We shall bring our examination of the Articles to an end with an eloquent passage from the English editor of Waterland's tract on regeneration:

"From this connected view, therefore, of these formularies of the Church, it is evident that spiritual regeneration in baptism is interwoven throughout with her doctrine. In all stages of the Christian life, from childhood to gray hairs, from the font to the altar, it is introduced as a distinguishing and prominent note of the Catholic community. Like a perennial stream threading its way under some place of flowers, the river that makes glad the city of God, the baptismal waters of life are heard uttering their many voices as they glide invisibly through the enclosed garden of the Church, scattering their recreating dew along her beds of flowers, her adoration and her prayers, quickening and fostering and making more beautiful the aromatic blossoms of the soul." †

One place more in the Prayer Book we must refer to, at this point of our treatise, the Collect for Christmas Day. This prayer says:

* Harold Browne on the Articles, p. 423, English edition.

† Black's "Waterland," Introduction, pp. 32, 33.

"Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we *being regenerate,* and made Thy children* by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen."

Here manifestly the "sons of God," those who are regenerate and made His children, being assembled together to celebrate the birth, in human flesh, of the Eternal Son, and sensible of their own weakness and liability to sin, ask of the Father daily renovation by the Holy Spirit, through the same incarnate and ever-living Son.

In fact, when we look at the third chapter of the Epistle to Titus, the fourth, fifth, and sixth verses, it seems as if this collect had been written with express allusion to these verses. We are said there to be "saved, not by works of righteousness which we have done, but according to His mercy, He saved us by the laver (washing or font) of regeneration and the renewal of the Holy Ghost." Dr. Waterland, one of the classic divines of the English Church, remarks that "regeneration is but another word for the new birth of the Christian, and that new birth in the general means a spiritual change wrought upon any person by the Holy Spirit *in the use of baptism*, whereby he is translated from his natural state in Adam to a spiritual state (sonship) in Christ." He remarks then, that for the son of God to avail himself of this change, a constant work of the Spirit must be going on in his heart, actively, by the working of the grace of the Holy Spirit, and passively, as received by him with faith joyfully. We give his sentiments in their import, not verbally. This last is renovation, the renewal of which the Apostle speaks, which each son of God needs, and for which he prays. To use the words of Waterland, "It (the

* At the date of this collect, A.D. 1549, the assembly in any English church was altogether of baptized persons, as to this day it is in some of our Eastern parishes. The prayer, therefore, is that we *being* (in the present tense continuous), that is, as *having been* and *now being*, regenerate, may from day to day be renewed by the Holy Spirit.

distinction between regeneration and renovation) is what our Church appears to have gone on, in her Offices of Baptism, as likewise in the Catechism. She clearly expresses it in one of her collects (the Collect for Christmas Day), wherein we beg of God that "we *being regenerate*, and made Thy children by adoption and grace, *may daily be renewed* by Thy Holy Spirit," etc. *Such is the public voice of our Church.*"

And this idea runs through the whole of our services, that there are among the human race two classes—they who are brought within the pale of God's Church by holy baptism and thus are sons of God, and those who are not so. The broad distinction that there exists in the world, by God's mercy and grace, sons of God, a class of human beings who are palpably, distinctly, unmistakably such, by the outward and visible means of grace, the sacrament which God has appointed for that purpose. And this relation the person must acknowledge and take to himself, with all the Christian doctrines arising from it. Upon this ground we must take our stand, except we deny the whole doctrine of the Church, except we say the sacrament is nothing—the Church is nothing—the express words of Holy Writ, "except a man be born of water and the Spirit, . . . " nothing—and that all the solemn declarations of the Creeds, Offices, Catechism, and Articles are all nothing. Such is the position a man must take in order to deny the doctrine of baptismal regeneration.

But this doctrine, as it runs through the whole services of the Church, so through the whole of the New Testament also is it felt and understood. Every time the word "son of God" is named in reference to any man, other than our Most Blessed Lord, it implies that he is regenerate through Christ, in and by his baptism. Every time we speak in the Church of a man as our brother, it is brother by the spiritual new birth. Every time we say "our Father," we call Him Father by the right we have as brethren through our regeneration in Christ. All our duties, all our rights, all our privileges depend upon that one fact, that in our baptism we have "put on Christ." "As

many of you as have been baptized into Christ have put on Christ." * "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." † And this is spoken in these Epistles of all the visible members of Christ's body.

Is there an actual Church of God, a society instituted by our Lord and existing in the world, which is a reality? Then admission into its fold is a reality also. They that are in it are in a different position from those without it. They are sons of God, those without are not sons of God. We believe that the sons of God need the renewal of the Spirit, we believe that they may sin; but this does not make void their birthright. They are sons of God still, they are in a different position and state entirely from the unbaptized. They are within the Church of Christ, and not without it, having all the means of grace which our Lord came into this world to give, if they will avail themselves of them by repentance and faith; having the benefit of all the institutions which He organized for man, all the blessings of His incarnation and atonement, His death and passion, if they will only use them for the purposes for which they are given.

That some Christians are good Christians, habitually living in faith and in the use of all the means of grace; that some are bad Christians, sinning against light and against knowledge, rebelling against God's law, and neglecting and despising all means—these are facts manifest in the experience of life, and asserted in Holy Writ. But that sons are rebellious, disobedient, wicked, unfilial, this does not destroy or disprove their sonship, it only shows that they have abused it.

Why this should actually be so is one of the most sad and awful inquiries in the world. How it comes that two men should have the same privileges in all respects, the same position, and the same means, and yet that one of these men should use them to the end appointed by God, the other misuse

* Gal. iii. 27. † I. Cor. xii. 13.

them to his own ruin; this is a sad problem we acknowledge, awfully and unexplainably mysterious. But we submit that it is not solved by the idea of fatalism. This only puts the question one step further back, and does not explain it. A more natural doctrine is, that God has given to men in his nature and being the faculty of free-will; and that our natural freedom is perfected by our freedom in Christ; and therefore being a son, man can now, as Adam did in Paradise, yield to the temptation of Satan. And on the other hand he can, by God's grace, go onward to salvation, can realize and substantiate his sonship. "As many as are led by the Spirit of God, they are the sons of God." *

We have now gone through the standards of our Church, the Creeds, the Services, the Catechism, the Articles, and we may remark—

First, that any plain man who has gone with us can see that most certainly and distinctly they assert regeneration to take place in baptism. All must see this, except those whose minds are preoccupied, and their affections filled with hostile and antagonist systems.

Secondly, that the most learned and able divines in the Church of England, and our own Church, interpret these standards in this way, men whose names are everywhere known for piety and holiness of life, as well as for honesty and sincerity. They all assert that this sense of our standards is the plain and manifest sense, that it is the system of the Scriptures, and also that it is the universal interpretation of the Holy Catholic Church.

One consideration more we shall here present to our readers. They will please bear in mind that there are separate and distinct points in reference to such questions as this is. The first is this—Supposing that there are documents taken by any religious society as standards, what is the legitimate and actual sense of these documents, the true interpretation of them? This manifestly is a legal question, a question wholly distinct

* Romans, viii. 14.

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from that of the truth of that interpretation, according to the Holy Scriptures. For instance, "Do the Roman Catholic standards teach that purgatory is Scriptural?" is a very distinct question from this, "Is the doctrine of purgatory the doctrine of the Scriptures?"

"Do our standards, therefore, assert the doctrine of baptismal regeneration?" This is a distinct question, a question of documentary evidence, of legal interpretation, of authority, and testimony. This we count to be decided, calmly, clearly, distinctly. We think that there is no court in the United States in which, if the question were placed before them, the most keen sifting of evidence, the most solemn weighing of it by the judicial mind, would not finally come to that conclusion. Apart from all other considerations, the doctrine as a matter of standards of authorities and documentary evidence, must be declared to be truly and legally the doctrine of our Church.

Its spiritual and practical meaning has been obscured. Its interdependence and connection with the most vital doctrines of the faith has been hidden away. Its morality has been forgotten. All this has taken place in the Established Church of England. Moreover, by the hostility of party, the unceasing work of religious faction for three hundred years in our mother Church, it has been oppressed with perpetual imputation and invective, buried under a load of odium. And for all these reasons the plain literal assertion of the doctrine in Holy Writ has been put aside. The Scripture has been annulled and the Word of God made void and of none effect, by the Calvinistic and Puritanical traditions of England.

We stand here, in the United States, upon other grounds. We say to the Churchman, "Here are your standards. As a matter of fact they assert the doctrine of regeneration in baptism." This is all we ask at present. We will go on next to show the meaning of the doctrine, what it really and truly asserts. To this we now ask your attention, apart from prejudice, apart from misinterpretation and party odium. The consideration will then come up, thirdly, of the doctrine as

existing in the Scripture, and of its connection with the other doctrines of Holy Writ. To these two subjects in succession *we request the attention of our readers.*

We ask our readers, therefore, to go on with us in this next book to examine what the doctrine means, its truth and its value, the way in which it is connected with and completes the other doctrines of Holy Writ, and above all, its beautiful and most telling influence upon Christian life and Christian morality. This shall be the subject-matter of our second part.

BOOK II.

THE PRACTICAL TRUTH AND FACT.

CHAPTER I.

Having thus distinctly seen that regeneration is declared to take place in baptism, by the unanimous voice of our standards considered as documents, the next question is to consider what this change, which we call regeneration, is in itself, and in its relations to God and man. Now, if we look abroad around us, we see hardly any subject upon which there is more vagueness and cloudiness of speech, less distinctness of view, less clearness of conception. And yet one would think that the Christian world, so called, should by this time understand clearly what that change is, in itself, in its causes, and in its effects, for which our Lord Jesus Christ came into the world, that he might make us "the children of God." One would think that the Christian mind would hold with a strong grasp, and understand the loftiest reality of this high truth of sonship and the new birth, and not be carried away into secondary meanings, mere moral influences upon life and conduct, which might just as well have taken place if our Lord had never entered into this world, had never been made man for us.

And yet so it is. Christians have left the distinctness of creeds and the doctrinal exactness of liturgies; they have spoken with such glowing sentiment of the beauty of Christian morality, and with such ill-concealed dislike of Christian doctrine, that just now the Christian world, so called, hardly knows where it is upon any one given point. Our readers, therefore, will excuse us from any discussion of the doctrine of regeneration, saving that only that lies within the limits of the Church. Her standards first; secondly, what her standards mean to say; and lastly, their practical uses and influence.

This limits the discussion within our own bounds, and saves a great deal of controversial ill-will.

We come, therefore, at once to the question—What does this word regeneration mean? What truths and facts are asserted or implied in it? And at once the answer comes—Regeneration is a new birth. As a man is born naturally into this world, so *to be a Christian, to enter the kingdom of heaven, to be a child of God*, he must be *born a second time, new born, regenerated.*

Now, this change cannot take place by the means of man's own unaided powers. It is not a change wrought by himself, nor within the compass of mere nature. It is a *supernatural* and *spiritual* change.

Again, it is a change connected with Christianity, with the Gospel as exclusive of all other kinds of religion, natural and traditional. Except our Lord had been born into the world, except He had died for us, had been buried, had risen again and ascended into heaven, and had sent from thence His Holy Spirit, there had been for us no new birth, no possibility of regeneration.

What shall we say, then, of the new birth? This first, that it is to the man a gift supernatural and miraculous, and that it comes from Christ our Lord, the Saviour and Redeemer of the human race. And, secondly, that it is *the new birth*, explainable, therefore, in some degree, by the natural or first birth. For, since God has been pleased to constitute our natural birth as the type and title of this great change that takes place in us by Christ, the facts of the one must give us some light to understand the facts of the other. There must be a certain parallelism and analogy, a degree of similarity between the natural and the spiritual birth, which shall aid us in comprehending the one by means of the other, else had not the one been employed to illustrate the other.

Now, there is a very distinct and definite cluster of ideas connected with the natural birth, and with no other event of man's existence, which, when we examine them, we shall find to illustrate very precisely and exactly this fact of the spiritual

birth, and to give us very clear and definite ideas concerning it. If we look, therefore, at a child new born, what do we see? What facts do we behold in all children new born, as such, putting aside individual peculiarities, and considering the nature of birth generally? The answer is, three facts, mainly. First, an organic life; secondly, an organized being, in which that life exists, and to which it belongs; and, thirdly, a sphere of existence, into which that being has just been introduced, in which it is to grow to maturity and live, and which contains in itself all the elements to support and nourish that life. Look at the fact of birth, these things it implies—these are necessary to it. These make it up. Take the idea of birth, and these three belong to it essentially. These are they that complete the idea. If it be actual, it has these as of its being. Not having these, it is not a birth.

Now, we acknowledge that *the problem* of the nature and origin of life is one of the most inscrutable that there is in science; but *the fact* of life is one of the plainest, the most manifest, and the most joy-giving that there is in nature. Man recognizes it in all its shapes, and is glad in it. In the bare fact of life it seems there is something delightful, even to the animals that rise not above mere animal being; merely to live is a pleasure; their existence is a joy and gladness to them. And to ourselves, as human beings, to behold vigorous life, the glow and lustre of vitality in any living creature, is an enjoyment. Nay, to look at the lowest form of life manifesting itself in the foliage of a thrifty tree, or the waving grass of a green meadow, is most agreeable. In that sight we get a glimpse of the great mystery of being, in which we ourselves are so much interested.

All men, from the earliest times, have taken life to be a principle, a reality. They have placed the life above the material body in which it exists. They have considered the body and its members to be subordinate to it,—instruments, organs, which the life employs that it may work in this material world by means of them, that it may operate by its powers through

their agency. The life has always been taken in this way as an organic principle. The universal mind of all nations, savage and civilized, educated and ignorant, has had and has expressed this conviction. Nay, even at the present time it is an underlying principle, it may be unconsciously, of all science. And the men who the most have tried to cast doubt upon it in their writings, take it for granted in every page. Whiteness and blackness are everywhere acknowledged to be merely qualities, none take them for entities; solidity or figure, hardness or softness, are universally acknowledged to be attributes of matter, not real existences; but all men, in all ages, in all their thoughts, consider life to be a constituent principle, a reality, a force. And furthermore, that organization depends upon it, is energized and vitalized by it, is an effect, a consequence first, and then an agent of it. That life is not a mere attribute of matter, or an abstract term used to express certain phenomena of growth or decadence, but is a real power, a principle or constituent force of various kinds, propagating itself after certain laws, taking up and appropriating matter to itself, and employing it in its own support and in its own manifestation.

This idea some may think to be a mistaken one, but it has been and is the conviction of the whole human race. And we believe that if science ever reaches to the solution of the problem of life and being, such will be its ultimate conclusions. And, in the meantime, we must remember that we are now no nearer this, as a matter of rigorous logic, than philosophers were two thousand years ago. We can refute some of their theories, we can establish none of our own that shall give perfect and entire satisfaction.

We see, then, the new-born child. The body is manifest to us; to our eyes it is visible; it is tangible, it is perceptible to all our senses. And, very quietly and assuredly, we take all parts of its organization to be organs of that which we do not see, the life. The warmth of the skin, the regular beat of the heart, the inflation of the lungs, these to us are signs of life.

The cry that reaches our ears, the movements of the little frame, are proofs that the child is not dead, but that its life is going on. The desire for food and warmth is evidence that the vital principle demands its nutriment, in order that it may live and exist in the organization in which it dwells. All man's experience, all his modes of speech, all his ideas, when we analyze them thoroughly, imply a very definite and exact system, of which the central doctrine is that life is a constituent principle or force; not the result of external matter, but rather the owner and the lord of matter, employing it after the laws of its species and nature, to us for the most part unknown. Vegetable, animal, spiritual and intellectual life—all the classes of life with which we are acquainted—are different in action, but in this one fact they agree, that each and every one of them is a life.

We have, then, at birth, the life connected with an organization appropriate and peculiar to it. But this is not all. By the very fact of birth, the living being, the life that is organized, is introduced into a sphere of circumstances which, in various ways, are just as appropriate, just as adapted to the life, as are its own various organs. This sphere lies around the living being, it is actually in material contact with him, it actually touches him, it shuts him in, it surrounds him bodily, in space and in time. His organs are material. He touches matter everywhere. He is encircled, ensphered by it, he cannot get outside of it. He is truly surrounded by a sphere of material things. He sees himself as a centre, and the material contents of time and space lie around him, upon all sides of him, and in every direction toward which he can turn himself. There are material things that belong to him—are part of his own being by nature—his bodily frame and the various organs that constitute and make it up. His life actuates and possesses these, makes them part of his own being, although they are material. But these other existences that press upon him, and close him in,—these he feels to be not his, although in such close contact with him. The life, with its organization, con-

stitutes one distinct fact. The sphere in which it dwells is another. All men separate these two facts in their thoughts naturally and easily.

And yet, essentially different as they are in this one respect, there is, when we think of it, a most wonderful correspondence, a most exact harmony between these two. A life introduced and brought, by means of a living organization, within a given sphere, has an exact adaptedness in itself to all the facts of that sphere. Intended to begin its existence, to grow and to reach maturity therein, every organ, every fibre of the being is arranged with an intelligent prescience of all the facts that are to come in contact with it in its sphere of existence. For the stomach, food; for the lungs, air; for the eyes, light; these are broad and patent examples which all men recognize at once. And when the sphere is different, the organization is varied. For the fish that must breathe in the water, gills perform the same work that the lungs do for the man who lives in the air. How the organs of animals are varied, with a multiform adaptedness to the sphere in which their life is to exist, is a very pleasing thought. This, also, is a principle that lies at the base of all science. We do not dwell upon it any further than to merely point it out distinctly, to show its real value in the matters of thought connected with the fact of life.

Wherever in this world there is life of any kind, a living being, there it has been introduced into a sphere appropriate to that life. There the organization in which the life manifests itself, beginning in a state of infancy, as we call it in the human being, or incipient growth, as in plants and animals, receives *all the materials of its increase from without*, appropriates them by means of its organs, and reaches its maturity nourished and upheld by the nutriment which this external sphere supplies. Of course, in some cases, the organization being in itself imperfect, perishes, or the outward circumstances fail to supply the requisite food and support. But these are exceptional cases. The general principle is as we have said.

All birth, therefore, implies these three things: First, a principle of organic or constituent life; secondly, an organization in which that life is embodied; and, thirdly, a sphere for the life, in which it is to grow and increase and to come to maturity, finding in it appropriate nutriment.

If there be, therefore, a regeneration, an actual and real new birth for man, through Jesus Christ our Lord, these two things it must have: First, a *new life implanted in us, which we did not before possess;* and, secondly, even in this world there must be, there must actually and really exist, for this new life, a sphere wherein are supplied to it all elements of growth and increase, all the nourishment necessary and competent to feed that sacred principle of spiritual vitality. Thus regeneration must be no metaphor, no mere change of manners or morals, or way of living; but a real new birth, the actual and real implantation of a spiritual principle of life in the man, which he had not before, and the actual and real transference of the man into a new sphere of existence for the growth and maturing of that principle, until it arrives at full perfection; and the new birth must take place not by any natural power existing in the man, or in his fellow-men, but supernaturally and miraculously, here in this natural world of space and time, by the present power of God.

The third qualification, that of the organization, man already possesses in the fact of his humanity, originally made in the image of God. This natural fact supplies the third requirement belonging to the doctrine of birth, that of an organization for the life to dwell within. We understand that man is to be born anew, to be regenerated. Not that his old constitution is to be annihilated and a new one created by the new birth, but that, remaining man still, having the same soul, the same mental and moral powers, the same body, he is to be new born, the principle of a new life is to be implanted in him, and the man is to be transferred to a new sphere, in which that new life is to obtain all the requisite nourishment, and all influences material to its growth and progress. Here, then, we have all the ideas

belonging to birth, in this of the new birth. First, the natural organization and constitution of man in all its parts, existing first in one state and sphere, then in another; secondly, the idea of a new spiritual principle of life; and, thirdly, the idea of a sphere for the growth and maturation of that new life.

Now, this is precisely what we say the doctrine of regeneration contains, according to the Scriptures and our standards. We say that man is dead by nature in trespasses and sins; that there is a ministry sent to preach repentance and faith to the natural man; that their message is attended by the influence of the Holy Ghost, the Life Giver, so that it is not merely in word, but in power. When the man is awakened by these means to a sense of sin, to a true sorrow and real contrition for it, which is repentance in the true sense, then he is pointed out to the Lamb of God that taketh away sin, to the Redeemer of the world, that he may have faith in Him, in His atonement and propitiatory sacrifice. Having been led to that living faith by the influence of the Holy Spirit accompanying the Word of the preached Gospel as its ordinary means, the man *turns away* from sin with a true sorrow and a real repentance; he *turns*, with a sincere and living faith, *toward* Christ his Saviour. So turned (*conversus*), he is a "*converted*" *man*. Such was Zacchæus, such Cornelius the Centurion, such Saul of Tarsus after he had seen the Lord and before he was baptized by Ananias.

Such, I have no doubt, are multitudes at this day who are not sons of God in the full sense, because, under the influence of an imperfect system, they have been taught that "*to be converted*" is the same with being "*regenerated*." They have understood and accepted the one half, and not the other half, of the text, "*He that believeth* and *is baptized* shall be saved." For repentance and faith are not all. Even if sincere and true, they make not up the whole of the Christian's change. They are prerequisites, absolutely necessary in the man as a preparation to his regeneration, but, *of themselves*, they *are not* regeneration, *do not give* regeneration. They, as coming from

the Holy Spirit, working upon an honest and true heart, adapt and prepare the man for the new birth, but *are not* the new birth itself.

What, then, is the new birth or regeneration? It is this: That there is, originating from Christ our Lord and His incarnation and atonement and glorification, an organic principle of spiritual life and vitality, which is capable of being implanted in the man who is prepared for it; that this new principle—"the Life of Christ" it is called in the New Testament—is, *by the power of the Holy Spirit*, a miraculous, supernatural gift to the individual man who by faith and repentance is prepared for such a blessing. This, together with entrance into the Church of God, its sphere, actually and really is the new birth; the implantation of this new life in the fallen being and constitution of man, and at the same time his being brought into God's Church upon earth.

This new life is the first idea and fact of regeneration. And as the child who is born, by the very fact of birth, is placed within a sphere wherein are contained all the elements of nourishment and supply to the vital principle of life which he has in the natural birth, and as this entrance within such a sphere of supply forms part of the idea of that birth, so it is with the new birth from heaven. The sphere of material things wherein the air exists for the lungs, food for the appetite, light for the eyes of the infant, has its parallel to the regenerated Christian man in the Church, which is the sphere of life and nutriment for him who is new born in Christ. Herein all the means of grace exist in full plenitude for the new-born son of God. Herein the regenerated Christian is to grow, and in it the life is to be made perfect, to come to maturity and ripen for heaven. In this, unto the inward life, all external nourishment is given. To the inward living faith of the son of God, the outward objective faith is given in express and distinct creeds, and in the Holy Scriptures. In it, also, is given the constant demand and opportunity for Christian works of love, of benevolence and self-denial, perfecting faith by charity. To

the inward feeling of love to God, of reverence to His name, the outward exercise of the tenderest, of the grandest, the most solemn and lovely forms of devotion, is given in the liturgies of the Church. To the thoughtful soul, meditating on all the problems of man's being and destiny, all these problems are examined and stated, discussed and decided in the Holy Scriptures.

Look at the loftiest intellects, the tenderest and the noblest human souls in the history of our race from the earliest ages, discussing all these problems, brooding over them with the most assiduous meditation. See in the remotest East, Gotama Buddha, Zerdusht, Confucius, and Lao-tze. Then among the Greeks, behold Pythagoras and Socrates, Plato and Aristotle, noble souls all of them, seeking in the darkness of heathenism for a solution of the problems of life. And then sweep down the stream of intellect and civilization until you see the great Germans, Spinoza, Kant, and Gœthe, central suns surrounded by smaller and dependent orbs, and what is it that you behold? The same problems examined by them, by the same dim, uncertain light of mere nature, and with the same result of uncertainty and variety of speculation.

And then look to the man within the Church of Christ when in its normal condition, uncorrupted and free. In his ears are read every day, to his inquiring soul are given, the clear statement of all these problems and their solution. From the words of Job, the Idumean prince, long before the times of Moses, through a manifold stream of lofty and lowly intellects, all heavenly wisdom passes onward until it ends in these two men of great genius, St. Paul and St. John. To the man brought within the Church all the problems of life and being are stated and solved in his ears plainly in the works of so many writers, reaching over so long and extended a tract of time; for the Bible is not one book by one author, of one epoch, but is the work of upward of thirty authors, extending over two thousand four hundred years.

In all human souls, therefore (since our Lord ascended to

heaven), of all ages and of all countries, the life of Christ can be implanted by spiritual regeneration; and for them is open the heavenly sphere of being, the Holy Catholic Church of God, full of life, full of spiritual, intellectual, and moral truth. The breath of the Holy Spirit in it as a vital air lies around them. The guardianship of the holy angels, ministering spirits to those who are called according to his will, is given to them. The powers of Him who now reigns and mediates for us in heaven in His ascended and living humanity, our King whose power is omnipotence, our Prophet whose counsel is omniscience, our Priest whose atonement is ever before the throne as a prevailing sacrifice for all our sins. Behold all these are for us, these spiritual blessings of the Church of God upon earth, contents of the sphere into which we are introduced by our regeneration.

See again the sacramental nutriment that is given us. Consider how even material things, perishing elements, are made, in the Church, the means of heavenly nourishment to the spiritual life in us. Consider, also, how all the relations of our natural existence are employed as agencies of the Holy Spirit in the Church, all feed the sacred flame of the new life in us. The mother becomes a Christian mother, the father a Christian father; the relation of brother and sister, of wife and husband, of sovereign and subject, of magistrate and citizen, all are sanctified. As the electric fluid can dwell within and issue from all material bodies in this material sphere, making every prominent point a conductor, so, for the regenerate man, the child of God, all the natural relations of humanity are brought within the supernatural sphere wherein he exists; all are made means whereby the Holy Spirit feeds the life that is in him,—all things become in some measure sacraments, outward and visible efficient signs of the inward and spiritual grace wherein we stand.

And, again, the moral and intellectual influence of this new sphere, how transcendent it is! Oh, that these classes of Christians, who put away the liturgic services of the Church on various pretences, only knew this,—they who use no liturgy at all,

and they who use one in a strange tongue not understood by the people! The mere moral and mental value of the Psalms of David, dwelt upon in a Christian sense, devotionally, by the soul from childhood to old age in the public services of the Church, is too great to be appraised. The single chapter in the Burial Service, on the resurrection, heard, as it is, and acquiesced in, by millions in the presence of their dead, does more than all the ablest intellects can do or have done, by writing or preaching, in behalf of that truth of the Gospel, since the English language began to be spoken in its present form. The Ten Commandments, read with solemn authority from the altar, accepted by the kneeling multitudes in a Christian sense, and this taking place in each Church over the world fifty-two times in the year,—this is a moral and intellectual teaching and training, is a constant education in true morality, in a way and to a degree that man hardly dreams of.

In the whole Bible, read each year in the ears of the people, see the effect of the Christian year. See, again, the various offices of the Church, both regular and occasional. See the catechising of clergy and parents. See the great and precious influence of the pastoral care, of the threefold ministry. Consider these things—for all these, manifestly, are contained for the individual man in that outward sphere of the Church into which he is introduced at his baptism—and you will say that no wonder it is called a new birth; for all these blessings are given to me, they come to me, they are provided for me. Not from myself, not from my powers, not from my wisdom do they originate, any more than the light or the air in the natural world, the sphere of my natural existence, comes from myself or my own forethought. When the Church was instituted, upon the day of Pentecost, then was it provided with all these sacred treasures of nutriment and life for the regenerate soul. Then began for man that opportunity and power, that here on earth he could be regenerated by the implantation of a spiritual organic life in his soul, and that there should exist for him on earth the kingdom of heaven, the Church of God, a sphere

of existence, a new world, full-charged with an unfailing supply of all the elements of nourishment, spiritual and intellectual, for that implanted life. As a matter of faith, and as a matter of fact, we see that it is so.

It is true the mass of Christians in this New World do not as yet comprehend the nature of the Church as a Divine organization. Calvin and Luther, men of great genius and great influence, predominate, and their ideas are most prevalent. But we hold a Church to have been organized at the very birth of the Gospel, a visible society, a sphere of life in which the regenerate sons of God, through Jesus Christ, should dwell and live, and that so organized it is to last for all time. We cite a description from an article written by ourself:

"The Church, as originally organized, was a distinct society in the world, having two aspects, the natural and the supernatural, and yet both equally true. In the one it is an assemblage of men, women, and children, for public and religious worship, its members introduced by certain forms, having a certain faith, using certain sacred canonical books and certain liturgical services, and then showing forth in life and conduct the results of the principles so implanted and so trained. This is the aspect in which the Church would be looked upon by those without. A true view, but an imperfect one. The view, we are sorry to say, which too many ordinary Christians take of it.

"The other aspect is wholly supernatural; the view which the first Christians took, the aspect whence it is viewed by the eye of faith. It is this: Christ our Lord, the Word of God incarnate, our Brother in the flesh, ascended into the highest heaven, there to reign until the conflict of evil against good is ended. He instituted a kingdom upon earth, His Church. This is a society that has supernatural powers to sustain it until the end of the world, so that 'the gates of hell shall not prevail against it.' For its head is Christ, it is the body of Christ, so close is the connection between it and Him. He is its King, the Church is His kingdom. It is the 'temple of

God,' and He its Eternal Priest and Prophet. Nay, the Holy Spirit is conceived as dwelling in it, as being as it were its vitalizing and organizing spirit, the power of its life by which it lives; that Spirit which, by His own miraculous power called grace, unites each living member to Christ our Lord. To be within the Church is to be in a state of grace, to be without it is to be in the state of nature. Such the privileges with which the Church is endued; such the powers by which she is sustained. And the end is sure; the final and certain victory of the Church and her Lord over Sin, Satan, Death, and Hell. Now, all this implies that the Church has a distinct power of self-existence; a power of self-sustaining life. Nay, that she cannot but exist until her final object is accomplished.

"This was the view taken of the nature of the Church by the primitive Christians. This is the Bible view, the way in which our Lord presented His Church, the aspect wherein St. Peter and St. Paul, St. John and St. James, and all the Apostles, held it. And lastly, this is the view in which we alone, perhaps, of all denominations in this New World, look upon the Church of God." *

We admit that these are not the ordinary ideas among the mass of men outside the Church. They do not conceive the idea of a supernatural life implanted in the man; they must have something tangible and visible. An organic life, hidden in the being, originating with our unseen Saviour and the invisible Spirit, and manifesting itself only in its effects, the Christian life and Christian graces, is not striking enough, not exciting enough, not glaring enough for the most of men. They have not faith, "the evidence of things unseen," to view a calm, solemn baptismal covenant and sacrament, and to say, "Herein, since God has promised it, is regeneration wrought out, and the new life implanted, by the power of the Holy Spirit." This they cannot believe, even if true faith be in the person baptized, true sorrow for his past sins, true

* "Church Review," July, 1859, pp. 212, 213.

spiritual influences, all that in their own mind goes to make up regeneration.

Nor can they conceive the idea of an Apostolic and Catholic Church. The very idea of a Church, organized on the day of Pentecost, lasting to the end of the world, "against which the gates of hell cannot prevail"; * this idea has perished from the popular mind, men do not comprehend it. No wonder that the doctrine of regeneration is so confused, when the two facts upon which it depends, the doctrine and fact of a new life and of a Catholic Church, are denied, doubted, not even understood in their terms by the mass of men that call themselves Christians.

We admit, as we have said, that these ideas of regeneration —that it is an organic spiritual life, breathed into the being of man by the Spirit of God, and dwelling permanently in it as the natural life does, and also that the visible Church of God is its sphere—are doctrines almost forgotten; slidden, as it were, out of the memory of the mass of Christians, and therefore, perhaps, looking strange to them. This, however, is most certainly the doctrine of the Prayer Book, the doctrine, we say, also, of the New Testament. And we expect to show it clearly so to be. Nevertheless, feeling as we do at the present time, that one of the main faults of this age is that when any one brings up a truth authoritative and obligatory, that has been partly forgotten, men cry out, "innovation!" "novelty!" "strange new doctrine!" we shall just bring up the opinion of a very able and very influential bishop of the English Church, Dr. Davenant, Bishop of Salisbury (A.D. 1621):

"As to the term 'born again,' or 'regenerate,' I do not consider every one 'born again' who may chance to be enlightened by some ray, or breathed upon by some motion of the Holy Spirit. But him only who is already *raised up from the death of sin* and is *made alive by the most omnipotent* (*omnipotentissimâ* in the Latin original) *operation of the same Spirit.* On the other hand, I call him *not regenerate*

* St. Matt. xvi. 18.

who has not yet arrived at this *spiritual vivification*, howsoever he may have been affected by some prevenient operations of the Holy Spirit.

"But here we must carefully attend to the fact that the word regeneration either denotes the *very first creative act*, by which the *spiritual life* is *infused* into the person, and which, therefore, *is the work of a moment.* Or else it signifies the continued operation of the Spirit by which the new powers and qualities breathed into the man, *along with this new life*, are cherished and strengthened, and it (the life) *is brought to* maturity, not without the endeavors and strugglings of the regenerate man himself." *

How different this from all the notions of the present day. Here are all the facts we have been urging as belonging to the idea of a new birth, an organic life, breathed into the man as a new element of his being by the power of the Holy Spirit, with new strength and new ability, a miraculous creation of spiritual life in him. These ideas, we believe, are strange to the ordinary Christians of this present day. This passage being in so ancient and so prominent a writer of the English Church as the Bishop of Salisbury, Divinity Professor in Cambridge, proves, we trust, that they are no novelties.

And that simultaneously with this new life we are brought within the Church, needs no citation from the divines of the English Church, or of any other. It needs only the plain words of the Scripture: "*By one Spirit are we all baptized into one body*, whether we be Jews or Greeks, whether we be bond or free, and *have been all made to drink into one Spirit.*" †

* Davenant's "Determinations" (translated from the original Latin), Question 9.

† I. Cor. xii. 13.

CHAPTER II.

We admit, as we have said, that the sense we have given of the word life is, to the ordinary mass of Christians, one very unusual. The "life of Christ" they generally think to mean merely a Christian way of living. Having lost the idea of a Church actually existing upon the earth, they have lost also the grand Christian idea of an organic vital principle implanted in the man, and raising him up from the death of sin.* Therefore, they have confused regeneration with conversion, and so gone back to the level of the Jewish dispensation.

For conversion, the work of true repentance and true faith, is everywhere to be seen in the Old Testament. Men are, throughout that dispensation, called unto both, most frequently and most fervently. The glories of a true faith in the living and unseen God are as manifest in the Old Testament as in the New. And the preciousness before God of a sincere sorrow for sin is just as evident. And conversion, the fruit of both, is as fully attributed to God's Spirit in the Old Testament as in the New. As one example out of multitudes that might be cited, we quote one passage from the Psalms:

"Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be *converted* unto Thee."†

* "For ye are dead, and your life is hid with Christ in God."—Col. iii. 3.

† Psalm li. 9–13.

Is it not evident that the full conception of a true conversion is here, in all its parts of a sincere repentance, a living faith, a pure heart, all wrought in the man by the Holy Spirit, his own spirit receiving and accepting willingly of the Grace of God? Certainly it is.

And is not this all that regeneration is, according to the orthodox of the present day? Certainly it is. With them regeneration is wholly identical with conversion. Why, then, should Christ become incarnate and die? why should He enter into the world, if the highest and most glorious privilege of the Gospel was fully and completely given under the Law?

Why is it that in the Old Testament, while the idea of conversion in all its fulness is perpetually coming up, the idea and the phrase of "regeneration," or "being born of God," never occurs? Surely the reason for this is, and must be, that only since our Blessed Lord came upon the earth and became man, only because of Him and His incarnation, can man become a son of God by spiritual regeneration. And regeneration is not conversion, but something higher and greater; a grand and glorious privilege to which, as Christians, we have access since our Lord's birth, His sacrifice upon Calvary, and His ascension. "These all," says the apostle, of the dead saints of the Old Testament, "having obtained a good report through faith, received not the promise: God having provided a certain greater privilege (thing) for us, that they apart from us should not be made perfect."* Is it not manifest, then, that they who assert that conversion is regeneration, reduce the Christian dispensation to the level of the Jewish, since they must assert that before Christ's advent just as great privileges and blessings were enjoyed by the members of the covenant.

More than this they do. As the deist, by asserting the fact of a Being of infinite power, who *made the world*, substitutes this great and true but utterly inadequate idea for the Christian conception of God the Father Almighty, and thereby wholly

* Heb. xi. 39, 40.

puts this last truth out of the minds of men and destroys it, so these men do with the grand idea of regeneration. An actual sonship, a reality in any adequate and true sense is put away by them from the consciousness and thought of the ordinary Christianity, by substituting for it another fact and truth, of Jewish revelation, which, however great and blessed, is merely preparatory. And so the indwelling life, the organic vitality of Christ our Lord in His disciples, is forgotten and put aside; reduced from a fact to a strong and fervid metaphor. And this, although our Saviour and His apostles state it in language the most precise, although they assign its causes and specify its effects in the most clear and calm unexaggerated way that can be conceived.

And then, when we merely assert the perpetual privilege of sonship and new birth through Christ as distinct from the privileges of the Mosaic law, and as given us by our Lord in the way that He has appointed, we are met with downright abuse, and sometimes even with ribaldry and blasphemy, from men that think themselves truly religious.

And yet, when we assert and preach, as we do, conversion in its full sense of a true repentance from sin and a living faith in God, *as a preparation for regeneration*, but as *not being regeneration itself*, do we not place the highest gift that was given to those under the Old Law in its proper position under the New, as a preparation only for the new birth, as the initial qualification for entrance within the covenant of Christ? Do we not say with Christ our Lord, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."*

And again, when we assert that the new birth is more than conversion, a privilege, supernatural, of true sonship unto God, given to the man as God has appointed it, do we not thereby assert that Christ has "actually come in the flesh," that now as man He lives and reigns, that His kingdom really exists here, that His Spirit here in this world of time and space truly

* St. Matt. xviii. 3.

effects in us the one regeneration, the new birth that He promised? "As many as received Him, to them gave He the power to become the sons of God, even to them that believe in His name." *

These views are remarkably confirmed by our Lord's conversation with Nicodemus. "He came to Jesus by night," acknowledging that He was a teacher come from God; and then, when our Lord announced to him that "except a man be born again, he cannot see the kingdom of God," he inquired, manifestly in reference to his own case: "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?" His inquiry as to the manner and possibility of the new birth, and the simplicity of thought in the second clause, manifestly shows that an idea wholly new to his thought was then presented to him for the first time. The idea of a kingdom of God upon the earth, and of a new birth into it; of regeneration; of man's being in this world the son of God; of the Spirit and its indwelling life in man,—all these components of the Christian idea were not upon the surface of the Old Testament—were not familiar to him, and, therefore, he marvelled. The very idea was marvellous or wonderful to him. It was manifestly not the idea of conversion, with which the Master of Israel, the grave and sincerely religious, if somewhat timorous Rabbi, was fully acquainted, upon the pages of the Law, the Holy Books, and the Prophets, that was then presented to him. The idea of conversion is a distasteful and unpalatable idea, but by no means can be considered mysterious or marvellous. It was that other idea of new birth, unknown to the older dispensation, the precious and unspeakable gift of God through Christ to the children of the new covenant.

This, for the first time presented to his mind, caused him to marvel.

And the explanation then given is not such as is given in Calvinistic commentators—"that it is nothing but what He

* St. John, i. 12.

said before."* But, with a solemn asseveration, Christ declares: "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." An explanation of the instrumentality of the new birth, which again calls forth his wonder—"How can these things be?" In reply to this our Lord does not bring forth to him the doctrine of conversion so plainly explainable, and so applicable as they say it is, but speaks to him in a solemn and mysterious way of allusion to His own death,—"As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up,"—of His ascension into heaven,—His coming down from heaven; all which things, considering that they had received no explanation then from His life and teachings, His death and resurrection, must have been full of the deepest mystery to Nicodemus.

In fact, the great idea in that reply, extending over twelve verses, is that He himself, "the Son of Man which is in heaven," is the "only begotten Son of God" (three times this title, in those few verses, is asserted of Himself), that in Him is eternal life for those who believe in Him (twice is this asserted), that in Him is freedom from condemnation, in Him is the light and the life. All these assertions, at a future period, would be to Nicodemus truths full of glory, when shone upon by the facts of the death and resurrection of our Lord, the teaching of the great forty days, and His ascension to the right hand of the Father. But, considering that they were made by Jesus at the very beginning of His career, and that Nicodemus thought of Him simply as a Divine teacher, they must have been most deeply mysterious, in fact, incomprehensible, at that time to him. And certainly they cannot be looked upon as giving in any way the explanation that the birth of water and the Spirit is nothing but conversion.

Most undoubtedly they do assert the fact that our Lord is the "only begotten Son of God," that in Him is the gift of eternal life to those who profess His name, and that He is sent

* Matthew Henry's comment on the verse.

into the world for that purpose. Of life for man, through the eternal and "only begotten Son of God," who is also the Son of Man, the whole discourse is full; mysteriously, awfully, incomprehensibly full, at that time, to the Jewish master in Israel. He could not interpret them—of conversion, or of anything else than that this new teacher came from God, and claimed that He was the "only begotten Son of God," being at the same time a man, and that in Him is everlasting life for all who should become His disciples. And that this is the new birth,—this believing in Him, this receiving from Him of eternal life in the way that He should appoint.

The word life, as we have said, in common language, and even in the Scripture itself, is employed in two very different senses. The first is that in which it is connected with baptism, the sense of a vital principle, a constituent force, which sustains the organization, the life or vital power in beings that are organized and live. This we have sufficiently illustrated in the last chapter. And this is what we understand to be asserted in the Scriptures of our new birth, that, as there is an animal or sensuous life in man by nature, and an intellectual life also, so from God is given to man, by the Spirit, a spiritual life, a vital and living principle, which, dwelling in him, as the life of Christ, is the root and source of spiritual growth and progress. This idea, together with that of a Catholic Church in the world, is the fundamental idea, the very basis of the doctrine of the new birth. As the life is in the infant at its birth derived from its earthly father and mother, and is the root and cause of its growth, being nourished in manifold ways, through a wonderful complexity of organs, so, in the child of God, unseen of men (as being properly an object of faith), is the spiritual principle of a new life, the life of Christ, implanted and indwelling.

The second sense of the word, as we have said, is that which signifies a mode and manner of living. In this sense we ordinarily speak of such a man leading a Christian life, implying that his mode of living is under the law and guided

by the principles of Christianity. And in this sense we often use, even apart from the Gospel, the phrase "a new life." For instance, that a drunkard should leave off drunkenness, and become habitually a sober man, we say it is to him a new life. This second sense is the favorite with the religionists of the day. They cannot conceive of a life that is hidden, that does not manifest itself, that may be in infants or in persons of a quiet and undemonstrative Christian temper, that may continue to exist even in the vile, the irreligious, and the reprobate for years, unseen of man, perhaps smothered in wilful sin, or oppressed with vice, and yet working and struggling in the man's inmost being as a living power. All this they cannot comprehend. In fact, the idea is a strange and unfamiliar one to the mass of professing Christians. But, to show how familiar it is to us in the Church, we cite from one of the earliest writers upon the Articles of the English Church, Thomas Rogers, chaplain to Archbishop Bancroft, nearly three hundred years ago.

"The regenerate," he says, "have in them a double life; the one carnal, the other spiritual.

"The life carnal and temporary they brought with them into this world; the spiritual life was given unto them afterward, in their second birth, through the Word.

"The life carnal and corporal is common to all men, good and bad, and is maintained and preserved by earthly and corruptible bread, common also to all and every man. The life spiritual is peculiar only to God's elect, and is cherished by 'the bread of life, which came down from heaven,' which is Jesus Christ, who nourisheth and sustaineth the spiritual life of Christians, being received of them by faith." *

Also in Bishop Pearson on the Creed, in the article upon eternal life, we have it laid down that "life eternal" is of three kinds: "life initial," "life partial," and "life perfectional." Life eternal initial, is that which is given to the regenerate in this world; life partial belongs to the saints that are dead, in

* Rogers on the Articles, A.D. 1586. Reprinted 1607.

the state of the departed, their bodies being dead, and their souls, a part only of the man, alive; life perfectional belonging to the bodies and souls of the saints, after the resurrection and the judgment. So that eternal life, according to Bishop Pearson, is received and possessed by the sons of God, during their human life in this world. The ordinary idea, we need hardly say, of eternal life, is that of a continuous and unlimited happy state of being of the good, conferred upon them after death. That in this world there is in the possession of any one the gift of eternal life, is never even dreamed of or imagined. And yet, no doubt this is the plain truth of Holy Writ. "Ye have (ἔχετε, are in possession of) eternal life." *

In order to understand this subject fully, it will be necessary to consider the incarnate Word, and the Spirit of the Father and the Son, in their relations to man upon the earth. The first is the Prince of Life, "the Archegos (in the original) of life,"—not merely prince, but originator and beginner, as well as chief leader and prince of life to man. The second is the Zoöpoios of the Nicene Creed, "the Giver and Imparter of life," He by whose immediate supernatural agency upon the earth, obtained from the Father for His brethren, by Christ is imparted to man. Only by understanding what the Son of God and the Spirit have done and now do for us, can the gift of life eternal, in this world, be comprehended.

And first, in regard to our Most Blessed Lord, His position to the race, and to each individual man in the Church, may be understood, perhaps, most fully, by a remarkable passage in that great chapter in the Corinthians upon the resurrection of the body: "And so it is written, the first man Adam was made a living soul; the last Adam was made a life-giving spirit." †

All men are familiar with the idea that the whole human race came from one man and one woman. In fact, this idea is both the most natural and the most humane. Men are conducted toward it by so many various avenues of reason and

* I. John, v. 13.

† I. Cor. xv. 45.

science, philanthropic sentiment, history and tradition, that it always has been, always will be, the one predominant theory of the origin of our race, that they came from a single pair. And the Scriptures of the Old and New Testaments are equally pledged to it, with the universal tradition of all races. "God hath made of one blood all nations, for to dwell upon the face of the whole earth," the apostle says, uncontradicted, to the Athenian philosophers in the Areopagus.

Adam was the first forefather of our race. From him, on the mountain plateaux of Asia, where was placed the antediluvian Paradise, all the races of men descended. Nor is there a variety in color, or form, or stature, which cannot be accounted for by the influence, for many generations, of climate, or food, or education, or national habits, or religion, or legislation. Endless flexibility and power of adaptation, and the most extraordinary tenacity and unchangeableness exist together in man, governed by laws not yet fully understood, which are strangely complicated, and, it would seem, in many cases most strangely fantastic. The triple combination of body, soul, and spirit, exists in each man of every nation. The many faculties and powers which, by due analysis, are in any one man's mind, exist in the mind of every other man, of every other race. All limbs and parts and organs that constitute the bodily frame of one man, are in the frames of all. Nor is there an emotion, an affection, or a natural feeling which, in degrees more or less strong, is not common to all hearts. All men are the same, all women are the same, over the world, in all elements and powers and faculties and organs that go to make up the constitution of the human being. The variation of the nation, the tribe, and the family, showing itself in the individual, is the only difference there is among them. And thus are men, like leaves upon an oak, all similar, and yet none perfectly the same; to each his own individual existence and character, and yet all springing from the same root and trunk.

What were the qualities, therefore, what the position, according to Holy Writ, of that first man, of whom the whole earth

was overspread? No feeble, ignorant, and miserable savage was he, wretched and barbarous in himself, and crushed beneath a hostile nature, oppressed alike and enslaved by the darkness and cold of the Arctic regions and the burning heats of the Equator.

This is not the Scriptural idea of the first man, only the tradition of modern sectism. He was, according to the Bible, a glorious being, fresh from the hands of his God. A perfect man, existing in a perfect world, without sin, unfallen and upright before God. The idea that man originally was a mere anthropoid animal, a human beast, without language, without morality, or decency, or cleanliness, standing outside of society, is simply unhistoric and unscientific. As a matter of fact, no such men, socially or nationally, were ever found in existence. There are none such at present. None such have ever existed in the world. In days of old the idea of the "mutum et turpe pecus" was a philosophic myth. It sprang from the Epicurean theories of the nature of God and the world and man, wholly unsupported, at that time, by fact or by history. The same theoretic notions are the basis of the same conclusions in modern days. Men who would laugh to scorn the idea of an ape with language and laws, clothing and fire, and demand at once facts and evidence,—when they come to discuss the origin of man, theorize, and suppose that in millions of years the ape could learn to talk,—and then, to help their theory, they take the millions of years they require, of ape-existence and unrecorded ape-history for granted, as a fact. But the most ancient history that we have of Europe and Asia shows us, as a fact, no such period of man's existence. Nineveh and Babylon and Damascus, the most ancient cities of the world; Mesopotamia, Egypt and Ethiopia, China and Persia and Hindostan, bear historic evidence of mighty nations, great in wars, in laws and literature; but none, of the existence, as a matter of fact, of the Epicurean or Darwinite man-brute.

In nations, of course, as in men, the type of man is constantly either rising or falling, it is in a perpetual ebb or flow.

There is no unchanging status, no dead level for any man in morality. He is always becoming either better or worse. So it is with nations. In morals, in intellect, and in type of body, the nation is always either rising or falling, never permanent. Advance and progress in type, or, just as often, degradation and debasement, is perpetually going on. And it is far easier to speculate and theorize than to observe and deduce, to suppose uniform advance from the basest type in millions of years than to look at the variations for centuries—the risings and fallings, the ebb and flow of humanity in actual existence. Therefore we have these three theories: First, of uniform progress and perpetual advance; second, of millions of years of continuous existence in organisms; and, third, of changes of one form and type into another, wholly superior. Of these there is no clear and definite evidence, as a matter of recorded fact and experimental knowledge, only philosophic suppositions that it may be so.

But, as we have said, the Scripture represents the first man as a perfect being, in a perfect world. Nature to him is not an enemy to be wrestled with, and half conquered, to conquer him at last. No harsh stepmother is she, crushing and oppressing him; but bounteous and overflowing with all blessings, ever kind and gracious, as a sister that is also a nurse, elder-born from the same father. And man is not represented as a mere child, a subject, or a creature of the natural world, but as its lord and king, the sovereign of all its realms, the ruler of all its created beings, lord of this earth and vicegerent of God upon it, Adam (ha-Adam, the man), the son of God. It is not a warfare that he wages with hostile forces, their very nature to him unknown, only to be guessed at and understood partially, after ages of his best thought; but a dominion that he possesses over familiar servants, well understood, kindly and perfectly obedient. It is not for him a perpetual strife and struggle with the beasts of the field, the birds of the air and the fishes of the sea, with only the alliance of two or three domestic animals, half bent to his will, half understanding his behests; but a per-

fect rule and dominion over all living beings that belongs to the first born man, the sovereign of this world. The Christian tradition considers Adam as being to this world the natural lord and ruler of it, as it looks upon the Eternal Son, the only-begotten of the Father, as the lord and ruler of the universe. As God the Word, to eternity and immensity, the infinite and all its realms, so man, the son of God, to this world of time and space. God the Word—and heaven—and the universe—man made in his image—and paradise—and the outer world of this earth,—these are parallel and cognate ideas and facts in Holy Writ.

But we anticipate. We return to the gifts of the first man. For him there was no death, no disease, no decay. The Scriptures of both the Old and New Testaments assert in the plainest terms that man was created immortal, that death was to him no natural fact, no law of his being which must ensue by natural causes inevitably in the course of his existence. This doctrine of the natural immortality of man evidently separates him from the whole animal creation, and exalts him above them by an essential difference of his nature. It has always been decried as a manifest absurdity by Pelagians and Socinians, and yet we think that modern science is by no means hostile to the Christian idea. In fact, the possibility of a perpetual life to man, by the perpetual restoration and repair of the physical frame of man, is not an idea, by any means, unknown to scientific men.

And this seems to be the Mosaic idea,—that man's immortality in Paradise was a freedom from death, perpetually maintained in him, by the perpetual, voluntary, and rational use of the means for that purpose appointed, and existing externally to him. Hence comes the famous distinction between the immortality of Adam in Paradise and that of man, after the resurrection, that "he was able *not to die*," and "we shall *not* be *able* to die." Hence is man's immortality connected with the world of which he is yet the lord. His food is of the herb of the field, and of every tree bringing forth fruit, and among

them is "the Tree of Life in the midst of the Garden," the sacrament of immortality, the perpetual means of grace whereby his physical frame remained undecaying, constantly renewed, perpetually supplied with new vigor and new life.*

Here, then, we have completed for us the idea of the primeval man, as a being perfect in all his powers and faculties, existing in a perfect world, immortal, freed by the gifts of God from decay and disease, lord of the external world and of all its inhabitants and powers. And therefore, in all these ways, and because of all these endowments and gifts, external and internal, greater and happier, and more loftily endowed than any of his descendants. And Paradise lay all around him, a happy and a perfect state and sphere of being.

Is not this doctrine of the Scripture, as to man's primeval state, confirmed by the lingering traditions of all men of all races? Have we not among them all the memory of the perfect man, glorious and immortal, lord of the material world? The Hindoo, the Greek, the Scandinavian, even the wild Indian of our western prairies, and the wandering Malay of the Indian seas,—does there not rest upon them all the faint memory of the golden age, the happy and sinless time for man upon the earth?

And although we call it by a new name, the ideal man and the ideal state, is not the image of the perfect man and the perfect state perpetually before the human soul? In what but this thought are centred all the visions of humane hope, all the calculations of benevolent science, all the outlook of the unselfish statesman? For all the thoughts of man tell us of a perfection of man and a glory that is past and faded, and of a glory and a perfection like it that is yet to come.

But in this representation of the first man and his state, one thing more is necessary. If we look at all this, and consider it carefully, the objection will be made,—this is the idea of a mere animal with reason, of a being complete in himself and with all his wants perfectly supplied, but with no motives

* See the Sermon of Bishop Horne, on the Tree of Life, in his works.

to stimulate, no excitement toward growth and progress, no uneasiness or want of satisfaction in the present to cause him to look onward and to struggle toward the future. Nay, it seems as if he were hardly a moral being, but a mere animal, an innocent, unconscious of good or of evil, on the same moral level of unthinking and unmeritorious freedom from sin with the brute creation. And it is manifest that these objections would be valid if the only descriptions of the first man in the Scriptures were those we have above given.

But this is not all. Man in his perfection was not left alone with the beasts, without society, with his body, his soul, his spirit, and external nature on the same dead and unaspiring level. The spiritual world, now closed to our intuitive sense, was open to him. All the high personal qualities of the primeval man are expressed in Holy Writ by that one most pregnant phrase, "He was made in the image of God." And man made in the "image of God" is expressly stated to have been in the society of God. God the Word, the Creator of the world, "the effulgence of the Father's glory, the express image of His person,"* the only begotten Son walked with the first man in Paradise as with a brother. Hence man, the social and intelligent being, as he manifests himself even now, was not at first a mere animal among the animals, but, made in the image of God, he was in the society of the spiritual and supernatural world. All its facts and powers and persons, which we but dimly imagine, or rather dream of and guess at,—which for us lie outside the horizon of clear knowledge in the regions of spiritual instinct, or, when we come to reason and argue upon them, of misty and vague conjecture, were open to him. As the grass, the trees, the sky, the stars, to our eyes, so all the facts of the spiritual world were immediately visible to the spiritual sense in him. Whereas, to us, now, material facts are at once discernible by the intuition of the bodily senses, without any intervention of the reasoning power; but it is only by persistent reflection and Christian faith that we come to any

* Hebrews, i. 3.

knowledge of spiritual things, and even then, we know them not as we know the things of sense.

This completes the idea of the first man; this, that his being was open to the supernatural and spiritual world, that he dwelt in Paradise, with God the Word, in whose image he was made, and with the whole spiritual world open to his sense. Hence a loftiness of nature and a nobleness of intellect in him, of which we see merely faint gleams in the highest natures of our fallen race. Hence a perfection, a grandeur and glory in the intellect, the spiritual being, the person of the first man in Paradise, of which we have seen but floating fragments in the most transcendent of this world's sons and daughters.

And thus, finally, we get to the full and perfect truth of the nature of the first man in Paradise, unfallen. Thus we see that the words of our great English preacher are not merely high rhetoric, but actual truth; the eloquent intellect of genius condensing in one focus the scattered rays of light given us in Holy Writ regarding the first man. "And certainly that must needs have been very glorious, the decays of which are so admirable. He that is comely when old and decrepit, surely was very beautiful when young. An Aristotle was but the rubbish of an Adam, and Athens but the rudiments (rudimenta, broken and shattered fragments, that is) of Paradise." *

Hence, in the primeval man the sources of all our misery have no existence. There is in him no sin, no ignorance, no perversion of the good of nature into evil, and above all, there is no sting of remorse, no fear and guilt, no pollution and shame. He is clothed in righteousness, arrayed in glory, robed in the garments of immortality. As a matter of bare historic truth man was created perfect, and stood upon this earth higher than any of his children (One only excepted) have been; and in and because of all these facts was his pre-eminence over his descendants. These facts are all of them plainly to be found upon the pages of Holy Writ.

* South's Sermons. Sermon No. 2.

But is not all this mere theory? The opposite idea is certainly unmixed theory and assumption, that pagan, Epicurean idea of an origin debased and degraded at the very first, then of a perpetual development in one direction, a progress onward and upward for millions of years, and then of an endless transmutation of species. All this is certainly theory. In the days of Epicurus and in our own, the only fact upon which it is built is wholly subjective and personal, that is, that its authors cannot and will not believe in a God, but do believe in a materialistic and mechanical theory of the universe. But, as for this Scriptural doctrine of the primeval man, the protoplast, that he was a perfect being, in a perfect world, immortal, living in society with spiritual beings, all the history that we have, all the existing facts, are in its favor. All the traditions, all the instinctive natural feelings of the race universally assert it, and all science that lies outside the doctrine of materialism assents to it. Nay, if we look at the one grand luminous thought that has lighted up the path of the great men of science for the last seventy years (we speak of the men of genius, of discoverers, not of teachers, or compilers, or ready-writers), it has been that of the typal or ideal man; that is, man perfect in all organs, powers, faculties, and uses. This idea, extended in all directions and universally applied, has been, and is, a most leading idea with the really great men of science, in all its regions. What else is this than to accept the Hebrew and Christian idea of the perfect man, in the perfect world of Paradise, existing completely under the law of his being, and to transform this conception and fact into a high scientific method, a new light upon the path of scientific discovery?

But, indeed, the same idea is suggested universally to every thoughtful man. Take all earnest and scientific and unselfish thought of disease and misery and wickedness and sin, of every evil that crushes man and makes up the sum of his sufferings in this life, and before you, at one and the same time, there lies the idea of original and typal perfection in man, and of a falling away and a degradation from the normal state of

that perfection; a perfection of a finite being, which consists in its entire accordance with the law of its type. Sin, the falling away from the state and law of goodness—disease from the normal perfection of bodily well-being—misery from that of happiness,—all these are, in fact, degradations from a perfect type. The idea and fact of the perfect being, and also of its degradation, the falling away from its law, are perpetually suggested to the minds of all earnest men. All evil, all disease, all unhappiness in the world, imply these facts and ideas of the perfect man, and of a personal or hereditary degradation from that original type.

That death and disease, crime and misery, do exist in the world in which, as created by God, there should be happiness, is a fact. That these come from man internally, and have their source in him, and not, save abnormally, in external circumstances, is evident to all thoughtful men. That in his present state there is a tendency toward them in his being, even from birth, the observation of all men shows. That it is universal, the prevalence of moral evil over the whole world, and the experience of it, or of the temptation to it in each man, proves.

There is a conviction, also, that it is in generation after generation, in the father as well as in the children, belonging to the nature of man as it comes into the world. We do not, therefore, seek its origin in the individual man, or in the present time. But we are compelled to pass upward until we reach a point of time and a person in which it began. We must also consider that, from that point downward, it is in all men universally and equally, existing as a hereditary and connate tendency.

It is not exclusively in the body, as the philosophy of the remotest East considered, but in the spiritual being of man, in his intellectual powers, in his physical frame alike. All parts, all powers, all faculties of man that really belong to man, and are constituent facts of his being, all alike in themselves are good, and all alike are flawed by this hereditary depravation. Hence, scientific physicians tell us that there is no human frame that has not in itself the germs of disease existing at the

very moment of birth; that there is no human intellect that does not at all times bear within it a speck of unsoundness which, by the man's own voluntary action, or by the force of external circumstances, may be developed into actual insanity. And there is no spiritual faculty or moral power of any man, in which the possibility of the basest and most hateful degradation does not lurk. *Corruptio optimi fit pessima.* Hence is the scholastic definition most true, "*Omnia naturalia bona.*" And again, that man and all his faculties are *essentially good*, evil *per accidens.* That is, that man's nature, all parts and portions of his being, all faculties and powers that he possesses, that are constituent parts, and can be said to have been created by God; all these are good *in themselves.* The evil in them is by *depravation*, by *degradation*, by *perversion* and *debasement*, from the original type, from its law, its uses, and its ends.

Hence all men naturally are in this position, beings fallen from a perfect condition; born even in this state, as all human experience can tell us; for it is a fact that sin and vice, and crime and disease and misery exist in this world, and they originate in an universal tendency in the race, an universal depravation, which is both hereditary and congenital. No philosophy, except this, which is the ultimate and highest product of Christian thought, will in any degree explain the fact of the existence in this world and in man (both of them made by God, and creatures of His hand), of evil and wretchedness.

The first man, therefore, as the Scriptures tell us, fell from God by his own free act, and sin entered into the world ("sin is the transgression of the Law"), and "death by sin." And man's nature, and all its powers, were flawed and diseased, and he was cast out from Paradise. He lost his spiritual gifts, all the blessings and benefits of his intercourse and communion with the spiritual world. He lost his position also as ruler and lord of this created cosmos. Material nature, before an obedient and willing servant both in the outer world and in his

own frame, rebelled against him and became to him a cruel and treacherous enemy, ever in conflict with the enfeebled reason and will, crushing him down or leading him astray.

For it may be truly said that in man the lower portions of his being are in rebellion. In him, as he now is, the appetites and passions tend to vanquish reason. This predominance of sense over reason, although it is not all, is certainly a very considerable part of our injury from the fall. To all this, when we add the wonderful tendency there is in man by nature to follow the suggestions of evil rather than good, even when this last is for his best interests; when we add the temptations of the evil intelligent world, both invisible and visible, evil spirits and evil men, we have in all this a Scriptural representation of man's state which most perfectly agrees with the facts, as we see them in the present, all around us, and before our eyes.

And that which connects them with the future is, that as all men are by nature sons of the first or fallen Adam, in the fallen state, so to all men, who will accept it, is given in Christ, who is the last Adam, the power of a restoration to eternal life, and in it to all the glories of the primeval man. "The first man Adam was made a living soul; the last Adam was made a life-giving Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." *

We sum up all these facts and their results in three articles:

"Man, as originally created by God, was a perfect being, sinless and immortal, dwelling in a perfect world. He was made in the image of God. He was full of spiritual life. The law of God was written in his heart. From the Father,

* I. Cor. xv. 45–49.

the Son, and the Holy Ghost, there flowed upon him freely gifts and graces and endowments, transcending nature, truly supernatural, coming from the spiritual world. By the temptation of Satan, and the act of his own free will, man fell. Thereupon he suffered a threefold loss. His whole being, in all its constituent parts and faculties, became depraved and diseased by sin. He was cast out of Paradise. He lost his right and title to the gifts of his first estate. A son of God wounded mortally, exiled from his FATHER'S HOUSE, amerced of his inheritance, this became from that time his state, and that of all men, "naturally engendered of the offspring of Adam."

"By nature, therefore, all men as born into the world are dead in sin—cast out from Paradise, under condemnation of the law—unable by their own power to restore themselves."

Now look at this. The whole human race have one common nature from one common forefather. In them death now reigns in all its shapes, bodily and moral and spiritual, and this is the one great flaw upon which all the other evils depend. In it and under it they are born. Their souls, their bodies, the very air which they breathe, the food that nourishes them, the whole sphere of their existence, material and social, all have the same taint of death. Hence, in man's own being, considered as apart from God, there is no help for this depravation, for it begins with his life, and is an inherent and hereditary flaw in it. Nor is there any aid in the material world, for this, too, has the same flaw running through it. Nor, again, in the world of man, for the whole race universally is diseased. Hence, to all men, sons, by their natural birth, of Adam, the fallen son of God, and, therefore, themselves fallen, there is no help in mere nature, no aid in the sphere of this life, save in a new life and a new birth by means of a second Adam. And all this is supernatural, above nature, not to be found in nature.

The elements of the Christian system, then, are these:

"God the Word, the second Person of the Holy Trinity, the Eternal Son, becomes incarnate, takes upon Himself the

humanity of man, a real and true body, soul, and spirit, so that He was born upon this earth, becoming actually a man.

"And then passing through all the stages of man's life, infancy, childhood, and youth, until He arrived at the maturity and perfection of manhood, He became the teacher of a few disciples; asserting for Himself, as the Son of Man and the Son of God, powers to repair all the evils that rest upon the whole race. And henceforth, even in the history of His life, and in the recorded words of Him 'that spake as never man spake,' there is a power for good, an influence over all men of all races, that has never been equalled in any teacher or witness of the truth.

"He is then slain upon the cross by his enemies. He has prophesied this His death, has declared it to be an atonement and a sacrifice for the sins of the whole world, has declared that He will rise again. He then rises from death and the grave. He abides with His disciples for forty days, instructs them fully in His doctrine, that He is the God-man, that humanity in Him is glorified and perfected, that in Him the perfect man, being restored to life, is forever one with the perfect Godhead, in one person. In Him is life, in Him salvation, in Him restoration, in Him the new birth for man. All that was lost in the first man can be restored through Him, the New Man, the second Adam, the Lord from heaven, to those who accept of Him." *

But this took place in Judea, in the age of Tiberius, the Roman Emperor. Hence, that the work may be extended over the whole earth throughout all time, there is a commission given by Him to the Apostles to endure perpetually. His kingdom, the Church of God, is organized to last to the end of the world: "against it the gates of hell shall not prevail." The Spirit of the Father and the Son dwells in the Church as a life-giving power, and all men are to be called within its bounds, becoming through Him "sons of God, children of the kingdom of heaven."

* See "The Gospel System," Book ii. chap. ii.

We sum up, therefore, the needs of men and the works of our Lord for them, in a few more articles:

"They need, therefore, first, deliverance from the condemnation of sin and its dominion; second, a new spiritual life from heaven to dwell in them and heal them; third, the existence and continuance upon earth for them of a sphere for that new life to dwell in; fourth, in it all the means and influences whereby the flame of that new life shall be fed and cherished until it reach perfection.

"The Word, therefore, became incarnate. God made man, the two natures, the perfect Godhead of the Eternal Son, united with perfect humanity in One Person, was born of the Virgin into this world. He lived with us until the age of mature and complete manhood, as the perfect example and standard of the human race, in His life and precepts. He died then upon Calvary as a sacrifice and atonement for the sins of the whole world. He rose from the dead, and ascended into heaven to be our mediator; the King, the Priest, and the Prophet of His people upon earth until the Judgment Day. This is the threefold work of our Lord for man, which once done, establishes the Gospel.

"For, in consequence of this, and because of it, the Spirit of the Father and the Son was sent upon earth to organize the Church of Christ, and to call upon all men to come within it. The Church, the Kingdom of our unseen King, the Temple of our High Priest and Prophet within the veil, is a permanent and visible tabernacle upon the earth for the regenerate to dwell within. It is the sphere of the new life. In it are present unto man all the spiritual blessings which our Lord obtains and confers upon His brethren.

"The Church of God is a visible organized society upon earth, with an Apostolic ministry. It is Catholic as receiving all men, in all times, and of all lands and races, within its bosom, and as finally to spread over the whole world. The Spirit is its indwelling and organizing power. It is holy, for within its fold are all the means of holiness and salvation to

him that believeth and is baptized. All men are called by Christ to come within His Church,—'The Spirit and the Bride say come.'

"Hence, to all men the Gospel is preached. To all men are proffered,—1st, Remission of all their sins; 2d, Entrance within the Church of Christ upon earth, and, with it, the new life of Christ, which, together, make regeneration, the new birth into the new state, the state of grace and salvation; 3d, After this, until death, sufficient grace and guidance, that we may reach everlasting glory in heaven." *

We ask, is not this work for man, of Christ our Lord, as born into this world, as dying, as reigning,—is not all this a supernatural work, a remedy from heaven for the evil that is in us by nature? Is not this also the representation that the whole New Testament gives of Him in his relation to man? Surely it is. In Him alone, as the new man, the last Adam, we have the losses repaired that accrue to us from our having, by inheritance and birth, the fallen nature of the first man. "The first Adam was made a living soul; the last Adam a life-giving spirit."

* See "The Gospel System," Book ii. chap. ii.

CHAPTER III.

The condition of man, therefore, at this present time, consists of two extremes, both now existing, both in actual being. The first is man, as born upon this earth naturally, fallen, and, therefore, in sin and misery. The second is man made perfect, the God-man, the last Adam; that is the Living Christ, our Blessed Lord, glorified and exalted to the right hand of the Majesty on high. In Him the humanity which He assumed as frail and feeble, being made perfect by suffering, is now a glorious humanity, immortal, enthroned forever at the right hand of the Majesty on high.

But, if this were all, the Son of the Virgin alone would be benefited and blessed. He might be a model for the race and a teacher, a pattern man and a prophet. From Him we might see how high man could arise—to what a glorious height of being humanity could aspire. But in Him, then, there were for man no help, save that of example and instruction.

But in our exalted Saviour the Godhead and the humanity are united in one person. Hence, all the qualities of the two perfect natures severally, are inherent in the one person. Therefore, upon earth, and in time, God was born, lived, taught, suffered, died and was buried, and rose again. And now in heaven, in the same person, exist all the attributes of our humanity, and, along with them, all those of God. In Him is human love and sympathy, and kindliness of heart, and truth and justice, and equitable feeling; every natural affection and emotion of the human soul, every gift and faculty and power of the intellect of man, every perfection of the human body, all these co-existing with the Divinity of the Word. So

that man, all-pure, all-wise, all-loving, reigns as God, in the person of Christ, our Brother, upon the throne of heaven. And in His glorified humanity He is omnipotent, omniscient, even personally present in this world, *according to His will, in any place.**

Consider this. It is no ideal of man, brain-conceived, but not existing outside the thought, which Plato might have imagined or Gœthe sung. It is no mere suggestion to man's soul of the possible, which never has existed, and does not exist. But this is a fact and truth, this of the perfect and glorified God-man actually and objectively existing as a reality in the same universe, the same world, with this fallen and wretched humanity of ours; and existing not simply in Himself and for Himself, as the glorious and perfect man, as an ideal to our intellect, but that He should be the source to multitudes of the same glory; that He might be "the first-born among many brethren"; that "as He is, so we shall be also." If the Christian doctrine of Christ's nature and position is not seen to be the loftiest, the grandest, the tenderest, the fullest of hope ever preached to man, it is simply because Christians, so-called, of this day will turn its transcendent facts into frigid metaphors,—"having no faith, they will not believe."

Now, as Christ is the perfect man, the last Adam, and as we are by nature sons of the first Adam, having in us his life, so also is the spiritual life of the second Adam in us, when we have become the sons of God. We shall see, therefore, a multitude of places in Holy Writ in which this gift to man of the heavenly life is spoken of and referred exclusively and clearly to Him. For example, this passage of St. John,—"And this is the record, that God hath given *to us eternal life*, and *this life is in His Son.* He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have

* See, upon this subject, the fifth book of Hooker, the whole of the fifty-fifth chapter: "Of the personal presence of Christ everywhere, and in what sense it may be granted that He is actually present according to the flesh."

I written unto you that *ye have eternal life*, and that ye may believe on the name of the Son of God." *

We give another passage from the same apostle. Let our readers consider and think upon the exceeding solemnity, the weighty emphasis, with which the Eternal Word and His incarnation is connected with the life, and with which our communion with the Father through the Son is asserted. "That which was from the beginning, which we have seen with our eyes, which we have beheld, and our hands have handled of the Word of Life; for the life was manifested, and we have seen it, and bear witness, and announce to you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard we announce to you, that you may have communion with us; and the communion that is ours is with the Father and His Son Jesus Christ." †

How exactly does this correspond to his declaration in the first chapter of his Gospel,—"In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life; and the life was the light of men." ‡ The Word incarnate, the Lord of life in our humanity—He is the source of all light and life, even to the men that comprehend it not. With what weight and fervency this thought of the life in man's humanity—of God incarnate, God manifest in the flesh—dwelt upon the mind of the holy Apostle may be seen by a passage from another Epistle of his,—"Every spirit that confesseth that Jesus *the* Christ § is come in the flesh is of God: and every spirit that confesseth not that Jesus *the* Christ is come in the flesh is not of God: and this is that spirit of Antichrist whereof ye have heard that he cometh; and even now is it already in the world. Ye are of God, little

* I. John, v. 11, 12, 13. † I. John, i. 1–3. ‡ St. John, i. 1, 2.

§ One great injury to our English version is the influence of the Latin language through the Vulgate. Now the Latin has no article. Hence immense vagueness. The original Greek has it "Jesus the Christ." On account of the Latin we have it "Jesus Christ." People commonly, and without thought, take it as if Jesus was the first name, Christ the family name. Whereas, it is "Jesus the Christ," or the "Messiah."

children, and have overcome them: because *greater is He that is in you*, than he that is in the world." * We have only to point additionally, in this passage, to the assertion of the indwelling of Him who is life in us, in opposition to the evil one in the world without us.

Again, "We know that every one that hath been begotten of God sinneth not; but he that is begotten of God watcheth himself, and the evil one doth not lay hold of him. We know that we are *the sons* of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given to us discernment that we may know Him that is true, and we are in Him that is true, in His Son, Jesus the Christ. This is the very God, and Eternal Life." † The same ideas are here seen of our sonship, our possession of an indwelling life, and that life coming from Him who is very God, and has come into the world for us, to be man as we are, but the perfect and glorious man, the living Christ, that giveth life to those that accept Him.

But it will be said these are the words of St. John, the beloved disciple, a man of exceeding tenderness and lovingness of character toward his departed Lord, and also of a peculiarly Oriental cast of thought. We shall bring, however, other witnesses. And in them all we shall find that this doctrine of the living Christ is no Orientalism, but a doctrine for the whole world, east, west, north, and south as well. It is no merely personal tenderness of heart, no lofty emotion in one disciple, uplifting a departed teacher and friend to an apotheosis among the gods. It is no heathen dream of hero-worship; but it is the assertion by all the writers of the New Testament of the uplifting to the throne of heaven of the first-fruits of our humanity,—God the Eternal Word, the Only-begotten Son of the Father, born of a woman upon the earth, as very man, and now and forever seated for us upon the throne. This is that fact and truth which one and all they testify and asseverate. We shall proceed to give their evidence.

* I. John, iv. 2–4. † I. John, v. 18–20.

But in those four historical narratives, which the early Christians called the "Glad Tidings" (Evangel in the Greek, Gospel in the language of our Anglo-Saxon ancestors), we find reported the very words and discourses of our Blessed Lord. What account, therefore, did He, according to them, give of himself, His nature and origin, His mission upon earth, and the object and issue of it? This is very important. For from the time of Mohammed, the idea has been a favorite one among unbelievers, that His friends gave a very different account of Him from what He himself did. "Issa," says Mohammed, "called himself a prophet, and his disciples say that he was the son of God." It is, therefore, worth while to cite our Saviour's own words concerning himself. We proceed so to do:

"For what He (the Father) doeth, these things also doeth the Son in like manner. For the Father loveth the Son, and showeth Him all things which He himself doeth: and greater works than these will He show Him, that ye may marvel. For *as the Father raiseth up the dead*, and *giveth them life; even so the Son giveth life to whom He willeth.* For the Father judgeth no man, but hath given all judgment to the Son: that all men may honor the Son *as they honor the Father.* He that honoreth not the Son honoreth not the Father that sendeth Him. Verily, verily, I say unto you, that he that heareth My Word, and believeth on Him that sendeth Me, hath eternal life, and cometh not into condemnation; but hath passed from death into life. Verily, verily, I say unto you, that the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son also as well, to have life in Himself. And He giveth Him authority to execute judgment also, because He is the Son of Man." *

This was said almost at the beginning of His career. And at the end of it, immediately before He was taken captive,—

* St. John, v. 19–27.

"These things said Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thine own Son, that Thy Son also may glorify Thee: as Thou givest Him power over all flesh, that He may give life eternal to as many as Thou givest Him. And this is eternal life, that they may know Thee the only very God, and Jesus the Christ whom Thou hast sent. I glorify Thee on the earth: I finish the work which Thou hast given Me that I may do it. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had before the world was with Thee." *

Again, he had said to Nicodemus, "And no one hath ascended up to heaven, but He who cometh down from heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that every one that believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His own Son, the Only-begotten, that every one that believeth in Him should not perish, but have eternal life." †

Again, to His disciples, in their distress at His coming death, He says:

"Let not your heart be troubled: ye believe in God (the Father), believe also in Me. In My Father's house are many abiding places: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And where I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye have known Him and seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known Me, Philip? he that hath seen Me hath

* St. John, xvii. 1–5. † St. John, iii. 13–16.

seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe ye Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." *

He says, also, to the Jews: "I am the door: by Me, if any one enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. . . . My sheep hear My voice and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any one tear them out of My hand. My Father, which gave them Me, is greater than all; and no one is able to rend them out of the hand of My Father. I and the Father are one." †

To the Pharisees, he says: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." ‡

To the woman of Samaria, he says: "If thou hadst known the free gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be a fountain of water, leaping up into eternal life." §

To the Jews, also, he says: "The Father himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And His Word ye have not abiding in you: for whom He hath sent, Him ye believe not. Ye search (or search ye) the Scriptures, for

* St. John, xiv. 1–11.
† St. John, x. 9–11, 15, 27–30.
‡ St. John, viii. 12.
§ St. John, iv. 10, 14.

in them ye believe that ye have eternal life: and these are they which testify of Me. And ye are not willing to come to Me, that ye may have life." *

These are our Lord's sayings concerning Himself; and what is the sum and the substance of them? This, plainly, that He is the Eternal Son of the Eternal Father; that now He is made man, a real man, abiding upon the earth with His disciples, in Judea, and thus "God was manifest in the flesh"; † that in Him, personally, the God-man, are all the works, all the gifts, all the blessings of God for man's salvation, for his deliverance in time and in eternity, from sin and death and ruin. He lays down, in this world, His life for man, and takes it up again. In Him dwells for man the life; nay, He is himself the life. He is also the teacher and guide of man, the Light and the Way and the Truth. Atonement, forgiveness of sins, reconciliation with the Father, heaven-sent truth, and heaven-born life are in Him, from Him, through Him. All the remedies for sin and misery and wretchedness, in these passages that we have quoted, are exclusively, and with full and calm assurance, ascribed to Himself in person by Jesus. It is the Son of God, the Son of man, God and man in one person, in whom is all the remedy for sin. As fully as the beloved disciple speaks of his master as the Christ or Messiah (the words are identical) come in the flesh, as being the Son of God, and as giving life to those that believe in Him, so fully and broadly does the Master himself assert the same facts and truths of His own nature and person to the Jewish nation and to His own disciples.

We come now to that celebrated discourse in the synagogue of Capernaum, in which the wonders of the humanity assumed by God the Word, and by Him perfected and glorified, are declared, in which also its reception and participation by us, His brethren of the human race, and the necessity of this communion as a source of life is so clearly declared. Over this passage, we regret to say, in the Western Church

* St. John, v. 37–40. † I. Timothy, iii. 16.

there have been many vain janglings and vehement disputes of men, both Roman Catholic and Protestant, who would begin with the bare letter instead of the spirit, the bark instead of the tree.* Does this concern the Eucharist, or the Atonement, or the example of Christ in His life or His verbal teachings? And these questions have been discussed so voluminously and virulently, with such a quantity of negatives—arguments that gainsay and contradict, and do not teach—as almost to wipe away from the mass of readers any definite understanding of the passage,—to force upon them the notion of a body of vague figures, accumulated in a heap, with but little distinct or clear meaning. We, therefore, once for all, to spare our readers these discussions, say plainly that we consider that the passage asserts fully what these other passages assert: 1st, That God the Word, the Eternal Son, was incarnate, became man really and veritably; 2d, That to all that believe in Him and come to Him are given, from the God-man exalted unto the throne of heaven, all the blessings that man's fallen state requires,—life and light, atonement for sin, the resurrection of the body at the judgment-day, and during this life mystical union with our Lord in His glorified humanity. In other words, it declares the incarnation and atonement of our Blessed Lord, and all their consequences and effects for man. Of course, therefore, the regeneration of man in baptism, which comes from the God-man, is herein contained; and most plainly, the other sacrament of His Body and Blood, the Holy Eucharist, is alluded to and expressed in it. But the general doctrine is that upon which all these depend, the doctrine of God manifest in the flesh, and of man's privilege through this great fact of the incarnation of the Eternal Son.†

We proceed now to the passage from the Gospel of St. John, which we have spoken of:

"And finding Him beyond the sea, they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily, I say unto you, ye seek Me not because

* Qui haeret in litera haeret in cortice. . . ‡ II. Pet. i. 4.

ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the food that perisheth, but for the food that endureth unto eternal life, which the Son of man shall give unto you: for Him hath God the Father sealed. They said, therefore, unto Him, What ought we to do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What miracle dost Thou then, that we may see, and believe Thee? What dost Thou work? Our fathers did eat the manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, Moses hath not given you the bread from heaven, but My Father giveth you the bread from heaven, the true bread. For the bread of God is that which cometh down from heaven, and giveth life unto the world.

"They said, therefore, unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh unto Me cannot hunger; and he that believeth on Me can never thirst. But I said unto you, that ye have both seen Me, and do not believe. All that the Father giveth Me shall come unto Me; and Him that cometh to Me I will in nowise cast out. For I have come down from heaven, not to do Mine own will, but the will of Him that sendeth Me. And this is the will of Him that sendeth me, that of all which He hath given Me I should lose nothing, but should raise it up at the last day. For this is the will of Him that sendeth Me, that every one which seeth the Son, and believeth on Him, should have eternal life: and I will raise him up at the last day.

"The Jews, therefore, were murmuring at Him, because He said, I am the bread which cometh down from heaven, and they said, Is not this Jesus, the son of Joseph, whose father we know, and his mother? How is it then that He saith that I have come down from heaven?

"Jesus therefore answered and said to them, Murmur ye

not with one another. No one is able to come to Me, except the Father which sendeth Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that heareth from the Father, and learneth, cometh unto Me. Not that any one hath seen the Father, save He which is from God, He hath seen the Father.

"Verily, verily, I say unto you, he that believeth on Me hath eternal life. I am the bread of life. Your fathers did eat the manna in the desert, and they died. This is the bread which cometh down from heaven, that any man may eat thereof, and not die. I am the living bread which cometh down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

"The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He that feedeth on My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that feedeth on Me, he also shall live by Me. This is the bread that cometh down from heaven: not as your fathers did eat the manna, and died: he that feedeth upon this bread shall live forever.

"These things He said in the synagogue, teaching in Capernaum.

"Many therefore of His disciples, when they had heard this, said, This is a hard saying; who can hear it? And Jesus, knowing in Himself that the disciples murmured concerning this, said to them, Doth this offend you? What, then, if ye should behold the Son of Man ascending up where He was before? The Spirit it is that giveth life; the flesh

profiteth nothing: the words which I speak to you, are spirit, and are life. But there are some of you who do not believe. For Jesus had known, from the beginning, who they were that believed not, and who should betray Him. And He said, Therefore have I said unto you, that no one can come to Me, except it were given unto him of My Father.

"From this, many of His disciples went away backward, and walked no more with Him.

"Jesus therefore said unto the twelve, Are ye also desirous to depart? Then Simon Peter answered Him, Lord, to whom shall we go away (from Thee)? Thou hast the words of eternal life. And we have believed and do know that Thou art the Christ, the Son of the Living God." *

Now, we may look upon this passage in the Gospel of St. John as the very crowning revelation, the completion of our Lord's doctrine concerning His own nature, both in itself and as it concerns the human race.

And what does it say? This, that He is the eternal Son of the Father; that also He is very man, the God-man upon the earth, God incarnate; that of His flesh, His humanity—not mere flesh, or dead flesh (apart from the living spirit), but of the human nature of the Living Christ, the Prince of Life, glorified and ascended and ever reigning—can His disciples, that believe in Him, receive. And believing and receiving, spiritually and really by their faith, and by the power of the Holy Spirit, they have, if they abide in Him, all the blessings of His mission from heaven to earth, and of His ascension from earth to heaven. This is the full and adequate sense of this passage, embracing and expressing all its significance and pregnancy of meaning. And it manifestly accords most completely with all the passages hitherto quoted; or, rather, it is a perfect and glorious light which makes them all to shine from within with a golden glow and a clear brilliancy of hope for ruined man, as it shows us man in Christ made perfect, and in Him perfection for all men. It is the crown and completion of all

* St. John, vi. 25–69.

doctrine for the Christian Church, and so it is most suitably placed in that gospel which was the last written of all the books of the New Testament.

As confirmatory and subsidiary to this, we shall go on to cite the other writers of the New Testament, St. Peter first. In Solomon's porch, immediately after the day of Pentecost, Peter, being along with John, boldly asserts this doctrine concerning Christ to the Jews:

"The God of Abraham, and Isaac, and Jacob, the God of our fathers, hath glorified His own Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to acquit Him. But ye denied the Holy One and the Just, and asked a murderer to be granted unto you; and ye killed the Prince (the originator and leader) *of life*, whom God hath raised from the dead; whose witnesses we are." *

The same apostle, in his epistle, describes the Christian husband and wife as fellow-heirs of *the grace of life*.† He begins that epistle with these words: "Blessed be God, even the Father of our Lord Jesus the Christ, who according to His abundant pity hath begotten us again to a living hope through the resurrection of Jesus Christ from the dead, unto an inheritance unperishable, undefiled, and unfading, reserved in heaven for you, who are guarded by the power of God through faith unto the salvation that is ready to be revealed in the last time, in which ye exult." ‡

We proceed now to the Apostle St. Paul, the great teacher of the Gentiles, and in his case we cannot but express our regret that a scheme of predestinarian or fatalistic doctrine has been imposed upon his writings as a key to explain them, thereby putting aside and perverting their plain sense. An intellectual system of fatalism addressed to the individual man as separate and apart from the Church, and considering him only in this light before God, is a poor substitute for the fact of a Kingdom and Church of God in actual and continuous histor-

* Acts, iii. 13–15. † I. Peter, iii. 7. ‡ I. Peter, i. 3–6.

ical existence upon the earth, with its ever-present Almighty King and Priest, the God-man, reigning even here in this world, blessing us His brethren here upon earth with all spiritual blessings; the same eternal King and Priest to the baptized and believing slave, or diseased leper, or hunger-bitten mendicant, as to the crowned king; the same glorified Lord, the man Christ Jesus, equally and personally present to Christian faith in the smallest peasant church among the mountains, as in the inmost sanctuary of the highest heaven before the throne of the Father. We believe that the Latin or Western predestination systems of those two great and sincerely pious men, St. Augustine and John Calvin, have obscured and hidden most sadly from the ordinary Christian mind the doctrine and fact of the Living Christ, the Prince of Life; and, above all, we fear that it has destroyed the sense of the perpetuity and continuity of our Lord's work that *it is doing*, *now*, at this present time, for us. "*We have* an advocate with the Father, Jesus Christ the Righteous," and "*He is* the propitiation for our sins, and not for our sins only, but also for the sins of the whole world." * For the Scriptures and Creeds in the vernacular, for the ever-present and living Lord, and the Church as a fact upon earth, the Scholastics of the West have given to the Christian world predestinarian and Presbyterian schemes of doctrine and Latin services; and Christianity in Europe has suffered most grievously in its interpretation of all the New Testament Scriptures, and above all, of the writings of this wonderful apostle, St. Paul.

When we come to look at this apostle, we find no enthusiast steeped in the Oriental spirit, imbued with Shemite and Asiatic modes of thought, but a man of great genius and great practical ability, in whom the argumentative logical mind is most predominant. Roman, Greek, and Hebrew training have had their several parts in his education. And looking at the literature that is in existence of these three nations, it is most astonishing how little attraction the dreamy, the mystic, or the fantas-

* I. John, ii. 1–2.

tic, either in fact or feeling, had for the intellect of St. Paul. He comes to all thoughts that are suggested to him, to all outward circumstances that meet him, with the clear and strong grasp of the Aristotelian mind, with the business-like readiness and the principles of a Roman lawyer. Plato had never a smaller share in any human soul than in his. More knowledge of the circumstances of man in that huge Roman world in which he moved, with its million-peopled cities lying all around the Mediterranean, its population of three hundred millions of freemen and slaves, of manifold races become one people under one great law and one Emperor,—more knowledge of this huge federated nation in all its varieties, more tact in managing all classes of men, has not been seen in any man. In Jerusalem, in Athens, in Corinth, in great Rome itself,—before Agrippa the Jewish prince, with the Roman centurions and chief captains, with the sailors on the Mediterranean, and their captains, and the barbarians of Melita, he is the same keen, managing, business-like person—of what we should call exceedingly hard, shrewd, practical common-sense; sometimes, perhaps, even to a fault, as witness this: "And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there was a dissension between the Pharisees and Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' party uprising, *fought it through* (διεμαχοντο), saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. And the dissension being great, the military tribune, fearing lest Paul should have been torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle." *

* Acts, xxiii. 6–10.

Surely this transaction manifests in Paul a degree of bold skill and promptness in managing a popular assembly which we hardly expect in a mere enthusiast. The whole Sanhedrim was united as one man as against the ringleader of the new sect, an apostate and a deserter from Judaism. But at one glance he sees the divided character of the meeting, and flings in among them a firebrand, which brings at once upon his side the most pugnacious and obstinate and nationalist part of the council, and causes such an explosion that the session breaks up in confusion.

Now, what was the opinion, upon the point which we have been discussing, of this able man of business and of the world, this keen and close reasoner, this lawyer-like Israelite, full of the temper of the Roman forum, and as able to meet the exigences of a popular assembly as if he had been a practiced orator in the Athenian Agora in its wildest, stormiest, most democratic era? This is the fact, the one great European mind among the disciples,—the one man among them all who, born an Asiatic, was not an Oriental, but in temper and talent essentially an European—the one man among the followers of our Lord in whom the argumentative power and the practical faculties predominate,—his opinion as to Jesus Christ our Lord, His nature and relation to the human race, is just the same as that of all the other apostles.

With them, St. Paul thought that Jesus *is* now and forever the Living Christ: "The Christ must have suffered, and risen up from the dead; and this Jesus, whom I preach unto you, *is* the Christ."* "He *is* able to save to the uttermost those that came to God through Him, seeing He *ever liveth* to make intercession for them." † "He *is* the Prince and Perfecter of the faith; who for the joy that was set before Him endured the cross, despising the shame, and *is* set down at the right hand of the throne of God." ‡

No dead Christ did Paul preach, to be apprehended by a

* Acts, xvii. 3. † Heb. vii. 25. ‡ Heb. xii. 2.

living faith, "but the Son of God; *who abideth a priest forever*." * "Straightway in the synagogue preached he Jesus, that He *is* the Son of God." † "His Son Jesus Christ our Lord, made of the seed of David according to the flesh; and demonstrated to be the Son of God, by spiritual power, according to the spirit of holiness, by the resurrection from the dead." ‡ This is the declaration regarding Christ set forth in the preface of his most elaborate epistle. Everywhere, with him, "Jesus the Christ is the Son of God, the effulgence of His glory, the express image of His person, who upholdeth the universe (*τα παντα*) by the word of His power." §

And no less is He man; "The second man is the Lord from heaven." ‖ By man *cometh* the resurrection from the dead. The man Christ Jesus *is* the one mediator between God and man, who gave Himself as a ransom for all men. And here upon earth, being made perfect by suffering, "we behold Jesus, who was *made* a little lower than the angels, crowned with glory and honor, because of the suffering of death." ¶

We see Him, furthermore, in the writings of St. Paul, as the glorified God-man, sitting at the right hand of God, exalted above measure (*υπερυψωσε*). He *is sitting* on the right hand of the Majesty on high. He forever *is seated* on the right hand of God,—of the throne of the Majesty in the heavens.

Consider this doctrine of the Living Christ, the man who *is* God, and *is* our King, and the King of the universe, and then you will see how this bold, brave apostle, who before men never forgot his rights and privileges, so fully realizes the dominion of his Lord, and his own position toward it. When the military tribune (chief captain) commanded him to be examined by scourging, the punishment of a slave according to the Roman law, "As they were binding him with the thongs, Paul said to the centurion that stood by, Is it lawful for you

* Hebrews, vii 3. † Acts, ix. 20. ‡ Romans, i. 3, 4.
§ Hebrews, i. 3. ‖ I. Cor. xv. 47. ¶ Hebrews, ii. 9.

to scourge a man that is a Roman, and uncondemned?" (He knew the law of the empire, and his own rights under it as a Roman citizen, and he would not submit to the treatment of a slave at their hands.) "And the centurion, hearing this, approached the tribune and told it to him, saying, Take heed what thou doest: for this man is a Roman. And the tribune, approaching, said to him, Art thou a Roman? And he said Yea. The tribune answered, With a great sum acquired I this franchise; and Paul said, But I was free born. Then they departed from him which should have examined him: and the tribune also was afraid, finding that he was a Roman, and because he had bound him." *

And this Paul, so bold in asserting his freedom as a Roman citizen, and repelling all servile treatment, even when a captive, when he comes to speak of Jesus, whose apostle he was, in relation to himself, is most humble. It is Paul "the servant (*slave or bondsman*) of Jesus Christ." Three several times, in his writings, he uses this appellation of himself. And when he speaks of Christ, his Master, he applies to Him the word which, in Hellenistic Greek, implies godhead and supreme dominion. It is always, with him, the LORD Jesus Christ.

He is the God-man, having supreme dominion. And we are, through Him, "children of God; and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ," † "fellow-citizens with the saints, and of the household of God; and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief and corner-stone." ‡ "We are sons of God through Jesus Christ." "Christ is our life," and "our life is hid with Christ in God." § "The life of Christ is to be made manifest in our mortal flesh." ‖ "The whole creation is waiting for the manifestation of the sons of God." ¶ "Christ is in us the hope of glory." **

Now, look at these doctrines of St. Paul, and they are pre-

* Acts, xxii. 25–29. † Romans, viii. 17. ‡ Ephesians, ii. 19, 20.
§ Col. iii. 3, 4. ‖ II. Cor. iv. 11. ¶ Rom. viii. 19. ** Col. i. 27.

cisely the same as those of Christ our Lord, and of St. John and St. Peter, and the other writers of the New Testament; the doctrines of the God-man, our living and ever-present Lord, and we, through Him, "partakers of the Divine nature and life," sons of God through Jesus the Christ. The doctrines of a real new birth for man, of a living and life-giving Lord, and of a Church that is no abstraction, but a reality, —the kingdom of God, in fact and truth, existing upon the earth.

Now, let us think upon all these ideas, and then place them side by side with the Roman empire and its gigantic facts, and how do they stand related? Simply in broad and distinct antagonism.

There is not an idea or doctrine of the Christian Church preached by St. Paul, but it meets and tends to overthrow some Roman counterpart, some actual fact, some real and organic element of that great polity that has to itself such a strange resemblance. Paul preached a dominion world-wide that should rule all nations. This was the very claim of the Roman, for the Roman state among the kingdoms of the world. Paul was a member and minister of a *πολιτεία* to which all nations should belong. This, too, was the claim of Rome; a world-ruling, world-embracing polity. Paul was full of Christ his King, who was placed by God "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come."* Look at the Roman Emperor, and the same is the case with him; for, by a most curious process, and a course of events, partly revolutionary and partly constitutional, the peculiarity of the Imperator of Rome is that he has absorbed and centred in himself all the powers and magistracies of the great republic. At once he is high-priest and consul, and general, and tribune of the people, and censor. He has in himself the supreme might, majesty, power, and dominion over Rome and the world. Nay, more closely than this does the

* Eph. i. 21.

parallel run, for the Roman Emperor, after his death, in all cases, and in many during his life, was worshipped. Divus, or God, in ordinary, was one of his titles—Divus Augustus, Divus Tiberius, or Divus Nero.

And then, when we look to the grand engine and instrument of Roman civilization, that great science of the law, in which Rome transcended all nations, and still, in a measure, rules by it the European world outside of England, hardly do we find the idea of law less prominent among the Romans than among the early Christians. St. Paul's writings might all be put in one hundred pages of ordinary English octavo, and the word "law" occurs about one hundred and thirty times in them.

What, then, does this mean? It means this, that a great people has, for hundreds of years, been nationally possessed of, developing, and carrying out the grandest and greatest ideas; that in that process all the noble and manly virtues have developed in the race; and now, when at last their system of polity was fully realized, and the world was one nation, under one ruler and one law,—from Judea comes the counterpart of all this, and yet its uncompromising opponent, a system which never hid the fact that it would give the whole world to Christ its King, to His kingdom and His law.

Looking, now, at St. Paul and his character and position, and considering the Roman state as established, its policy and its religion, and what is he in regard to the whole completed system? A destructive. See his peculiar talents, legal and argumentative, and ask what ought he to be considered in the eyes of a grave Roman statesman? A revolutionist, certainly, of a kind the most dangerous and destructive to the Roman dominion and the Roman system. This is the answer.

And most surely did it come true, for pagan Rome was overthrown. And in the writings of Paul, the Roman citizen, and of the other apostles, we see the means. Not an argument, not an idea—hardly a single word in them—but, being scattered broadcast among the nations, became a seed of ruin

for the grandest edifice of merely national and human polity that the world ever saw.

We say, the empire was destroyed by Christianity. It is a mere dream to imagine that it was converted. The Roman Emperor, even when he became a Christian, had to flee away from Rome; the pagan associations of the eternal city, and the genius of the place, were too mighty for the man. And from his time hardly a Christian emperor dared to dwell at Rome. And when Alaric the Goth took the city, four hundred and ten years after Christ, the nobility then were almost all of them pagans. The empire of Rome was destroyed, but never converted. The nations of Europe became free from her dominion, and their people were measurably converted, but the empire never.

We have spoken of Paul as he must have appeared to a Roman statesman of the better kind, grave and severe, and moral in his unfeeling and stern legal way, but wholly in the spirit of Rome. He would have appeared to them as a revolutionist and destructionist—a man of purely destructive ideas.

But, what if these are *not ideas only, but facts?* What if there be in truth a King, the God-man, ever-present to those who believe and are baptized? What if His kingdom upon earth be no metaphor, no grand ideal or poetic dream, but a truth and a reality? What if man can become, in a true and veritable sense, the sons of God through Jesus Christ our Lord? What if "as many as have been baptized into Christ have put on Christ?" And if "in Him there are neither Jew nor Greek, bond nor free, male nor female: for (ye) all are one in Christ Jesus." * What if Christ has shed His blood for all men; and all men can be baptized and become in their baptism, by a real and veritable new birth, brethren of the Eternal Son of the Most High God? What do these facts say?

This, that in Christ all men are equal,—all men are free. The dream of Grecian political wisdom is realized in the world of fact, for here is equality to all in their re-

* Gal. iii. 27, 28.

demption, their new nature, and their new birth. And again, here is freedom to all men, in the power given them, through Christ, by the indwelling spirit, to abstain from evil and sin. And then, in His Church, that which the Greek statesmen knew not of, but the Roman so highly valued, the presence of a law, "the law of the Spirit of life in Christ Jesus." * "The royal law," "the law of liberty." † A perfect law, propounded in the Church, of conduct and morals toward God and man.

And then, the unseen King, omnipresent (according to His will and our faith), the omniscient, omnipotent God-man, King, Priest, and Prophet to His Church, His kingdom upon earth, giving forgiveness of sins, sufficient grace and guidance, to His brethren,—does not this one fact give a steadiness of hope and a persistence of action and principle to the Church, which has been the lack of all republics? The Pope-king, a visible monarch and head of the Church, the favorite theory of the Roman Catholics (two heads to the one body), at once would have put the Church measurably in the power of the world, and ruined it, as it has done in the West. The invisible King and head of the Church, dwelling in the unseen world, far above the sphere of human force or craft, with His apostles in every city, all equal, *all only ministers, all mere representatives of His power*, and yet ever present with them, while the Almighty Spirit wrought by them all the works of grace,—this insured the constant existence of a Church upon earth, for it was a polity whose monarch, being far above the reach of man, was utterly incapable of being controlled or influenced, much less managed or dominated by Cæsar, whether emperor, king, or president.

Again, men could be citizens of that great *politeia*, and obey their native governments with an obedience limited only by the law of Christian morals. They could hope and pray for the coming of Christ's kingdom; and, in their earthly citizenship, they could act upon His principles, and make the law of Christ the rule of their individual life. And so doing,

* Romans, viii. 2. † James, i. 25; ii. 8.

day after day, year after year, century after century, the stern pagan prescriptions and principles of Roman Law, the massive organization of the Roman empire, the perfection of all executives, yielded to Christian morality, until, at this present time, all law, all government, all policy and rule are steadily and surely becoming imbued with the principles of the Law of the kingdom of Christ.

We need not say that we think that throughout all history this movement has been taking place, checked and limited, more or less, by the evil heart, the self-will, and the unbelief of man. We need not say that we look for a time when it shall be completed, and the Spirit of Christ shall rule all nations upon the earth, and be the fundamental principle of government everywhere; that not simply natural justice and public administrative rigor of law and punishment, as in Rome, or mere time-serving policy, as in Europe now, but that Christain mercy, and kindness of heart, and brotherly love toward misery and poverty, and disease and sorrow, shall reign in all law and all government. That the Christian principle of love that takes all men as brethren, of which we have seen so many glimpses and sparks in man since Christ our Lord came upon the earth, but which nowhere has as yet entered into the ordinary dealings of man with man, in dominion, in trade, or in administration,—that one temper of the Christian system which we call the Spirit of Christ, so utterly unknown, and so perfectly opposite to that of the ancient Roman rule.

We must say that we look for this to the Church of Christ exclusively, in the consistent carrying forth into practice of her principles by all her sons, and to no philosophy, much less to any fragmentary or unorganized Christianity, however zealous and earnest it may be.

And we thank God that, at last, in the ages there has come to be a country in which all men are declared equal, and all men are free; in which the Church is wholly free, separated entirely from the State, and, therefore, permitted to recover from the wounds of European feudalism, and of despot-

ism, imperial and papal, and to develop her institutions and direct her course according to the Spirit of Christ her King.

And thus, at last, upon the earth there is a nation in which the sons of God can, as far as they will, no one making them afraid, obey the laws of our Lord and King, the Son of God incarnate upon the earth. Thus can they feel that His kingdom exists for them, and is a truth and a reality. For, at last, after ages gone and past, a government exists, by the providence of God, which considers itself as in being exclusively for the benefit of the governed; which exists only for the protection of life and property, and has abdicated, therefore, all the pretensions of Imperial Rome; *is bona fide a police, and not a kingdom or sovereignty.* And thus is the field left clear for the kingdom of God to develop itself, as in no realm heretofore upon the earth. And the Son of God, in His life, in His principles, in His glorified and perfected humanity, can reign in His Church and in us, His sons, if we will follow Him, as never before in any land. This is His work, during the ages past up to this point of time, and now completed and established. "God is my King of old; the might that is done upon earth, He doeth it himself."*

* Psalm lxxiv. 12.

CHAPTER IV.

In these last chapters we have systematically explained what the idea of regeneration is. We have shown that it implies an organic, vital principle, the life of Christ in a sphere of existence adapted to feed and cherish its growth to maturity. This principle of life, dwelling in us, forms us into His likeness, moulds us after his loveliness, shapes us into the image of His virtues, as it is His life, the life of the God-man dwelling in us. It is the source, the fountain, the vital principle, the constituent force of all virtue in us that is real,—of all true morality, of all Christian works that have in them any verity. As the life in the vine is not the trunk, the branches, the leaves, or the fruit, but is a force that lies beneath and behind them all, unseen, and yet is the cause of them all—so it is with the life of Christ in the Christian. All the Christian graces are its results, not its causes. They may indicate, therefore, that it exists, they cannot bring it into existence. Good works are its fruits. We argue from them that the tree is planted, is alive, is producing; but we cannot bring it into being by means of good works. The planting of the root having in itself its special life, this must come before all fruits, and Christian faith is the living sense that acts upon this fact. From these principles it follows that regeneration in itself is supernatural, miraculous, visible only to the eye of faith, to be received and acted upon by faith, indiscernible by the senses.

And again, it is the specific work of the Holy Spirit, so fixed, so decided, so distinct, by the providence of God, in time and circumstance, that there can be no mistake in reference to its having taken place. That the man at once has to step off the ground of mere nature upon that of faith, which is above

nature, and to say, "Here, in my baptism, by the mercy of the Father, I am regenerated. Now, at this time, by the power of the Holy Spirit, and the life of Christ, I am new born. This is simply and purely of the Father, Son, and Holy Spirit. It is true, repentance and faith are demanded of me as qualifications and prerequisites; but even these, truly as I feel them in my heart to be real and sincere, have been and are wrought in me by the Spirit of Grace. This work of regeneration is done in me, in my baptism, at this place, and at this time, by the Holy Spirit. I am called upon to believe this, and I do believe it."

And again, this doctrine, as we have seen, implies a sphere for this true life, in the regenerate man, to grow into maturity; a world of influences, various and manifold, to feed and cherish that new life,—some aiding in one way, some in another. As to the smallest and feeblest plant, there is a world of influences given: the humus and the moisture to be sucked up by the fibrous roots; the rain and the light and the heat and the various gases to be absorbed by the leaves; and then the imponderable fluids, the unseen influences which science dimly conjectures to exist, abiding in it or passing in currents through it; and yet all these are necessary, so that a whole world is needful to the life of one poor plant,—thus it is with man when new born in Christ. There is for him a spiritual world, infinite, manifold, far-reaching, and he has entered within it. It has been let down upon the earth from heaven. It is in this world of time and space, as the Church Militant upon earth, yet it evermore exists as the Church Triumphant in eternity. Now and here it is the kingdom of grace; when the resurrection morning is past for us, it is the kingdom of glory. A society it is, at once natural and supernatural, militant and triumphant, on earth and in heaven, in time and in eternity; organized upon earth with a threefold clergy and a twofold laity,—weak and fallible men, doing in faith a feeble work that ever seems to promise perfection, and never appears to be perfect. And yet that work of theirs, upheld by the Father Almighty in the

operations of His limitless love, His almighty power, His omniscient wisdom, by the Atonement and Sacrifice and Mediation of God the Son Incarnate, our advocate with the Father, by the abiding and indwelling presence and mission of the Sanctifying Spirit. Such is the Church of God, His kingdom upon earth, into which we are introduced by our new birth; that celestial sphere of life filled with so many facts and powers and influences, known and unknown, wherein dwells, even here on earth, the poorest human being, the feeblest in mind and body, the lowest in birth and circumstances, of the children of Adam who, by spiritual regeneration, is made a Son of God.

We see, therefore, how the true doctrine of a Church of God upon the earth goes naturally along with the true idea of regeneration. And we who uphold the one, naturally maintain the other.

Wherefore, then, this need of regeneration? Why is it that man requires an organic spiritual life to be implanted in his humanity, a life having power to change his being into the image of Christ, the Son of God? Wherefore, again, should there be a sphere upon earth, supernatural and miraculous, and at the same time natural, for that new life to mature within its bosom? Because the necessities of man's being require it. Less than this is not regeneration in the sense of Holy Writ; less than this is not adequate to his wants and wounds, to the needs and demands of his nature and position in this world. The necessity of the fact and doctrine of regeneration, in the Church's sense, arises from the fact and doctrine of original sin. This is a theological term which is employed to express the whole extent of the facts of man's nature and being, which require the system of salvation revealed to us in the Gospel. If all that man needs can be found in his own being and the influences and circumstances that lie around him, then, as man is a moral being, as he is a being gifted with reason, a morality framed upon reason and guided by it would be all that he would require. But if he needs an

atonement for sin; if for him the Son of God must become incarnate, must suffer and die; if for him the Holy Spirit must descend upon the earth, and for him a Holy Catholic Church of God upon earth must be miraculously organized, and miraculously sustained, as the fold for the straying sheep brought back by the Good Shepherd,—then all these supernatural gifts imply, manifestly, wounds and losses and defects in the nature of man, which nothing but these could compensate for or heal. All these injuries of the fall, in their effect upon man, we embrace in this short phrase—Original Sin.

We use not the term "total depravity,"—this is an exaggeration of the doctrine that is not to be found in our standards; one, also, that has done endless moral and social mischief. For depravity that is "total" cannot be added to, it is complete and consummate in its corruption. There is no man, however wicked and depraved he may be, upon earth, that can be *totally depraved*, inasmuch as there is no living man who, by further acts of wickedness, cannot increase and add to his depravity. The term, therefore, which the Church employs, we confine ourselves to, the term of "original" or "birth" sin.

Now, we have already analyzed our services as to the doctrine of regeneration. If our readers will please turn again to those services, they will notice a very remarkable fact. The Baptismal Services of the Church, just as distinctly as they assert regeneration, assert the doctrine of original sin. In fact, they are crowded with declarations of it, and allusions to it. "All men are conceived and born in sin." "That which by nature we cannot have." "The mystical washing away of sin." "Remission of sins." "The old Adam in this child," etc. In truth, the doctrine is so fully asserted in these services, that without it, and a full understanding of it, our services cannot themselves be comprehended.

The state of mere nature, according to the Church, is a state of death in sin, an unshielded and unprotected state; in baptism, eternal life is given, and an entrance into the shelter of the fold of Christ. The one doctrine is asserted and predi-

cated upon the fact and truth of the other. The same thing we find in the Catechism. Both these doctrines are there asserted, and in it, also, they are placed in the same relative position as they are in the Services. "Being by nature born in sin, and the children of wrath, we are hereby (*i. e.*, by baptism) made the children of grace." We go through the other standards of the Church, and through them all there runs the most emphatic assertions of these two doctrines, correlatively: "that man by nature is born in sin," and then that for man, in this world, there is in existence, organized by our Lord and His Spirit, a state of grace, a state of sonship, a state of salvation, into which, in this life, he can enter; and wherein all the means of grace are given him, that he may "work out his own salvation," and "make his calling and election sure."

In the Scriptures the one state is described in this way: "You (who) were dead in trespasses and sins." * The other in this: "When we were dead in sins, He (God) hath made us alive together with Christ, (by grace ye are saved;) and hath raised us up together, and made us to sit in the heavenly places through Christ." † The one is the state of our death in sin, the other of our life in Christ as sons of God, and of our dwelling in the heavenly places of His kingdom, here upon the earth.

Of course, to our readers, there is no need that we should say that we believe not in the Calvinistic doctrine that the elect cannot fall away. Our final perseverance is due to grace, of which we avail ourselves, not to an absolute decree. Even in this world, we think that the children of God may be rebellious, so that it may ensue that in the future world "the *children of the kingdom* shall be cast into outer darkness." ‡ In other words, we think that our new birth into the kingdom of grace, in this world, being a real birth, has, in this world, by the co-working of our own free will and of God's mercy and grace, to mature and ripen into the "stature of the fulness of Christ," the "perfect man." This growth in Christ is completed and consummated for us upon the morning of the

* Eph. ii. 1. † Eph. ii. 5, 6. ‡ St. Matt. viii. 12.

resurrection. And then we, and the whole Church of God, shall be born from the state of grace into the state of glory. Our state then shall be consummated, and then we shall be entirely incapable of falling away.

But, that our readers—who have gone so far with us, and have seen how distinctly regeneration, and a state, even in this world, of life in Christ through grace, is asserted in our standards—may see, on the other hand, how clearly it is our doctrine that all men by nature are dead in sin and unregenerate, we go on to give our Article on the doctrine. It will be noticed that we change some words and phrases in it. Some of these because of their antiquated sense, others because they give more nearly the sense of the Latin, which, as we have before said, is authoritative as well as the English:

"ART. IX. Of Original or Birth-Sin.

"Original sin doth not consist in the imitation of Adam (as the Pelagians fable); but it is the flaw and depravation of the nature of every man whatsoever, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain even in those that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκὸς* (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the law of God. And although because of Christ there is no condemnation for them that believe and are baptized (in the Latin 'renatis,' regenerated); yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

This, then, is the doctrine of the Church as to man's nature when born into the world. If this be true, the first requisite, manifestly, to man in this world, the crying necessity of his whole being, is a new birth,—that he be born again through Jesus Christ our Lord.

We make no apology to our readers for bringing before them the doctrine of original sin, any more than we would to educated persons for speaking to them of the principle of gravitation in a popular treatise upon astronomy. Original sin, or as our article translates it, "birth-sin," is a brief phrase,

used in scientific theology to signify the facts of the condition of man in the merely natural state.

These facts belong to the whole human race, and to each individual of the same. They are of universal concernment and universal interest. If they are true, they, with the corresponding doctrines of regeneration and justification, solve many problems which from the earliest times have agitated the heart as well as the intellect of man. They declare the inherent and original causes of his misery and its remedy, and they place him upon a sure basis of calm hope. For, being by nature dead in sin, we can become alive in Christ. Being condemned we can be acquitted, or justified. Having no hope in this world in our own merits, we can dwell in a sure and certain faith in Christ our Saviour and Redeemer. Our state by nature, into which we are born, can be, even in this world, repaired by that heavenly life and state into which we are new born. Therefore, to understand fully and definitely the benefits and blessings of our state as sons of God through grace, it is necessary that we should as distinctly comprehend our position through original sin, that state into which we come by our natural birth.

This is no problem of recondite science, which but a few men need take any interest in. It is the question of the origin of evil, the question of the whole world and of our whole race. Men of all ages and of all climates have occupied themselves with this question; in fact, each human being that is born upon this earth is forced, by the experience of his life and the necessities of his inmost being, to ask of himself this question, and to attempt a solution of it. Throughout all time, over the whole world, this has been the problem of high and low, of rich and poor, of the sage and the ignorant, of the man and the woman, the adult and the child; for it is the problem of man's weakness, his sorrow, and his suffering. We have in actual existence philosophic treatises of all ages and of all nations from one thousand years before Christ downward, and in them all this question of man's misery in this world is a leading question, —the question, we may say, that originates and makes necessary

all philosophy. It puts itself in the thought of all men in this shape, "Wherefore am I wicked and miserable,—wherefore are all men so, since God is good, and God has made the world and man?" No man has escaped this question that ever has been born into this world. All men have felt it in their being, in the very core of their heart. It has been the one great problem to all men, from Gotama Buddha and Zoroaster in the East, Socrates and all the Greek philosophers in the West, down to wretched Byron and wretched Shelley.

This problem, and its facts, is the centre of all men's agony and all their distress. Has it any solution in intellect and life? We answer, yes. But not in mere human speculation or science, or in the conclusions of human intellect. It is solved completely in these two correlated doctrines of revelation,—the doctrine of original sin, that is, the doctrine of revelation concerning man's state by nature; and the doctrines of regeneration and justification, which declare the state to which man may be uplifted in this world by the grace of God.

Here, then, Christianity approaches philosophy, which is helpless. Here it solves the problem which has employed all men, the problem of man's misery. It declares the disease. It also gives the remedy. Intellectually and practically the answer to the enigma is complete.

By the light, therefore, of this solution we look at the philosophy, mental and ethical, of these ancient sages, and especially of the Greek philosophers, and we find a peculiar deficiency in them all. In them we find a true intellectual analysis of the powers and faculties of man, of the ends to which they may be directed, of the happiness which they may produce when rightly guided. We find in them also rules and directions for guiding all of them aright. And yet all these, as a matter of fact, are deficient and inefficient, for the simple reason that the ancient Greek philosophers, one and all, take for granted that the being of man is perfect, his faculties untainted by disease. And this hypothesis they assumed in the face of the actual viciousness, the immorality, the criminality of man. Their

philosophy was imperfect, as it assigned no place and no cause for these patent facts, present before their eyes. These thinkers, then, were, for the most part, helpless dreamers and theorizers, isolated by their mere intellectualism from the world of action. They supplied splendid commonplaces for the orator, intellectual exercises for the student, glittering ornaments for the ambitious advocate and rhetorician; but they gave no guidance to the men of action, they supplied no controlling influence over character and life to the masses.

Christianity, entering into the pagan world, changed all this. It objected to no honest philosophic analysis of the faculties or powers of man, but it supplied at once a primal defect. It gave to the philosophy of man's nature the doctrine of original sin, a doctrine without which there can be no true and adequate philosophy of humanity, wrought out by the toil of human intellect, whether by the ancients who were ignorant of it, or by the moderns who overlook and ignore it. Christianity asserts in this doctrine that in every man born into this world, his nature is diseased; depraved, flawed as it were, in itself, and in each and every faculty of his threefold being, corporeal, intellectual, spiritual. This disease or depravation is sin. The doctrine is called the doctrine of Original or Birth-Sin.

Now, if this statement be true, we shall find, first, that it is clearly and distinctly asserted as a fact and doctrine in Holy Writ.

And again, over the whole world and in every natural man we shall find its consequences in evil done by man against the convictions of his reason, the warnings of his conscience, and even his own best interests. And as the result of this flaw in the universal nature of man, we see evil and misery spread over the face of the earth, a bitter and black flood, fed from the fountain in the heart of every man who is unregenerate and unrenewed.

And thirdly, for this we find a remedy in the atonement of our Lord for the sins of all men, and in the gift of a new life, extended and proffered by Him to all the sons of men.

Have we not, therefore, in the facts of man's life upon the earth, in the declarations of Holy Writ, and again in the great events of our Lord's incarnation and atonement, adequate proofs of this great fundamental doctrine of philosophy, which is revealed and given to us only by revelation? Does it not place us at once in a true philosophic position when it assures us of the fact that human nature is diseased, that all true *analysis and anatomy of man's nature* is and must be *morbid.* Not nature simply, must be examined, but nature in relation to the diseases that impede and deprave its action. A twofold nature,—first, the nature in which the man originally was created, and then its actual condition as it now is, polluted and diseased by sin.

We should expect, then, that the first Christians would take a very peculiar position toward the Greek philosophy with which they were brought into conflict, a position not of hatred and contempt, but of sincere pity, as feeling its earnestness and at the same time its vanity, and as knowing that they themselves were in possession of the only possible, the only real and adequate basis for a true philosophy of man.

Well did the Apostle St. Paul understand this. He knew the great deficiency of all philosophy framed by man's unaided intellect, both in its primal analysis and in its final conclusions. And, therefore, to the Greeks of the most opulent and educated city of Hellas, he shrinks not to present the vainness of their doctrine, and the fulness of Christ. The passage to which we refer is, in the point of view we have been considering, most remarkable. The gist of it is lost in our version, because the English word "wisdom" has no such peculiar sense, no such fulness of allusion, as the original word *σοφία* has. In order to understand the passage, we must attend to the words he employs, *σοφία* and *σοφοὶ*, and again, *μωρία* and *μωροὶ*. The first, translated "wisdom" and "wise," is unquestionably identical in Greek usage with "philosophy" and "philosophers." The second, translated "foolishness," is untranslatable. It is the scornful technical term the philosophers

gave the "Idiotæ,"—those untrained in their schools. We translate it "silliness."

We would only make one remark more,—that the interpretation we give is that of St. John Chrysostom and Theodoret. It furthermore is the sense which would easily and at once occur to a native Greek of that city and that time, the easily-understood words *σοφία* and *μωρία* occurring no less than nineteen times in fourteen verses. The one word, in the Greek idiom, it will be remarked, has these two meanings—the technical sense of "philosophy," the ordinary meaning of "wisdom"; the other word, of "want of philosophic training" or "silliness." There is, therefore, in the original Greek, in this double sense, a rapid and pregnant suggestiveness, which we cannot get at or express in any English translation. The sense is true, nevertheless.

"For Christ sent me not to baptize, but to preach the Gospel: not with the philosophy (*σοφία*) of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish silliness (*μωρία*); but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom (*σοφία*, philosophy) of the wise (*σοφῶν*, philosophers), and will bring to naught the intellect of the intellectual (*σύνεσις* and *συνετῶν*). Where is the wise (*σοφός*, philosopher)? Where is the scribe? Where is the disputer of this world? Hath not God made silly (*ἐμώρανεν*) the philosophy (*σοφία*) of this world? For after that in the wisdom, (*σοφία*) of God the world by philosophy (*σοφία*) knew not God, it pleased God by the silliness (*μωρία*) of preaching to save them that believe. For the Jews demand a sign (miracle), and the Greeks seek after philosophy (*σοφία*). But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks silliness (*μωρία*); but unto them which are called, both Jews and Greeks, Christ the power of God, and the philosophy (*σοφία*) of God. For the silliness (*μωρία*) of God is wiser (*σοφώτερος*) than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many philosophic men (*σοφοὶ*) after the flesh, not many powerful, not many nobly-born are called: but God hath chosen the silly (*μωρά*) to confound the philosophic (*σοφά*); and God hath chosen the weak things of the world to confound the things that are mighty; and the ignoble things of the world, and things which are utterly set at naught, yea, and the things which are not, to annul the things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom (our philosophy, *σοφία*), and sanctification, and redemption." *

See how to these philosophic Greeks he rings the changes on the words *σοφία*, equivalent to *φιλοσοφία*, and *μωρία*, the proud, contemptuous word of the Greek philosophers for all that were not trained in their discipline.

And above all, listen to the triumphal trumpet-tone of the last verse, wherein Christ is the completion of *all desires to all nations of the world.* The Greeks, as a nation, pursue philosophy. The facts of Christ's life and death and doctrine are our best philosophy. The Jews seek for justification in the presence of the Law. He is our justification. The nations of the remotest East seek sanctification, mystical union with the all-pure and all-holy God, cleansing us and making us holy by an indwelling in us of His Spiritual life. Such has always been the religious instinct of that region of Asia. Christ again is our sanctification. And then, bolder still, since most likely many of the Church to which he wrote were slaves, Christ is our redemption, our freedom from slavery. No more grandly audacious and sublime address than this last verse contains could have been pronounced by man.

We go on to his conclusion, in which the reader will note the same constant recurrence of allusions to the Greek philosophy. "My speech and my preaching was not in the persuasive words of human philosophy (*σοφίας*), but in demonstration of the spirit and power: that your faith should not stand in

* I. Cor. i. 17–30.

the philosophy (*σοφίας*) of men, but in the power of God. Howbeit we speak a philosophy (*σοφία*) among those that are perfect: yet not the philosophy (*σοφίαν*) of this world, or of the leaders of this world, who are brought to naught. But we speak the mysterious philosophy (*σοφίαν*) of God, that which has been hidden, which God ordained before the world unto our glory: which none of the leaders of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." * "Which things also we speak, not in the didactic (or instructive, *διδαχτοῖς*) words of man's philosophy (*σοφίας*), but in the instructive (*διδαχτοῖς*) words of the Spirit, comparing spiritual things with spiritual." †

We have placed these passages just as they are, before our readers, to consider and examine them. And by thinking upon them they will get a better insight into the relations of philosophy and religion than by many and learned disquisitions. The sum of it all lies between two limits, two terminal propositions: the first, that through their philosophy "the leaders of the world," the great men of Greece and Rome, had attained and could attain no true knowledge of God and man; and the last, that "we," the apostles of Jesus Christ, are in possession of the only true philosophy, that is, the Christian faith,—a high, mysterious wisdom, fully and completely explaining all the facts and problems of man's nature and position in this world. And this they were wont to unfold and teach "among those who are perfect," that is to say, to those who had attained to the highest privileges of the Christian religion.

Herein lies the relation of the Gospel to philosophy. Not in opposition to it as sinful. For undoubtedly many a poor heathen soul, in and by means of that same philosophy, went forth in an anxious and earnest seeking after God and the rules

* I. Cor. ii. 4–9. † I. Cor. ii. 13.

of guidance for man, which in itself was so far good. Such, if we may judge by what we know of them, were Xenophanes of Elea, Pythagoras, Socrates, and Plato, Xenocrates and Panætius, thousands, and perhaps myriads more in heathen lands, before the coming of our Lord, honest and sincere followers of the light that was given to them. Not, then, in scorning the speculations of these great souls, nor in a rude, contemptuous rejection of the cycle of Greek or Oriental philosophic thought, does religious wisdom consist; but in a knowledge that from the day of Pentecost henceforth the whole range of heathen philosophic speculation—however grand and soaring it may be in the sages of the East, or subtle in its analysis and logical in its arrangement and statement in those of Greece—is rendered unnecessary, save as an intellectual exercise, by a comprehensive, all-sufficing system of truth revealed *in the Scriptures,—within the Church,—by the Spirit*, embracing all truth concerning God and man, this world and the next, time and eternity.

After this perfect wisdom, the soul of man, for ages, had been searching. The rising of the sun has come,—it destroys not the light of the stars. They gave a true light before. They cease not now to shine. But their faint rays are swallowed up in his glory. Such is philosophy before the advent of Christ, such is the light it gave to man, compared to the clear and full glory of the Sun of Righteousness, now risen upon the world.

This we take to be the true Christian position toward all the heathen philosophy. This was preëminently the position of the early Church. They considered that all the honest philosophic speculations of the heathen sages were instinctive searchings of the human soul after the manifold verities of the one complete and perfect system of truth, which was to be revealed to man in its appointed time. Therefore they looked with wonderful tenderness upon these poor heathen sages. One of them goes so far as to say that "Plato was in some measure a Christian, inasmuch as he discussed so much the

doctrine of the 'Logos,' and Christ is the Logos." * Nay, so full were they of this feeling, that the Greeks paint to this day, in the porches of their churches, the ancient philosophers,† as men whose speculations prepared, in the Greek world, the human mind that it should readily receive the Gospel. ‡

The Western or Latin Church stood upon different grounds. To them the philosophers were hateful wretches; all philosophy an abomination. It is most amazing to read the fierce invectives of Tertullian against them.§ The secret being, we suppose, in the natural temper of the Roman race, who were of high genius as organizers and administrators, military men and politicians, and above all, as lawyers; but had no speculative or meditative powers, no philosophic capacity or ability whatsoever. There never was such a thing of native growth as a Roman philosophy. Anything that they had in that way,

* Justin Martyr.

† "The gentle spirit of the Greek fathers has granted to the heroes and sages of heathen antiquity a place in the Divine favor, which was long denied in the West. Along the porticos of Oriental churches are to be seen, portrayed upon the walls, the figures of Homer, Solon, Thucydides, Pythagoras, and Plato, as pioneers preparing the way for Christianity. This is to be seen in the Churches of Mount Athos, Iberia, and Moscow."—Stanley's "Lectures on the History of the Eastern Church," p. 123.

‡ Clement of Alexandria (193–217 A.D.) says: "Philosophy was the schoolmaster of the Greek race to lead them to Christ, as the law was of the Jews . . . . . Philosophy came from God to man. . . . . When I speak," he says, "of philosophy, I mean not exclusively the Aristotelian or Platonic, or Stoic, or Epicurean. But *every tenet in every one of the schools*, which with piety and knowledge instructs man in righteousness."

Justin Martyr (103–165 A.D.) goes further even than this. "We have learned," he says, "and before explained, that Christ was the first-begotten of God, being the Word (or the Reason) of which all men were partakers. They, then, who lived agreeably to the Reason were *really Christians*, even if they were reputed commonly to be atheists, such as Socrates, Heraclitus, and the like among the Greeks."—Justin's "Apology to Antoninus," chap. lxi.

§ "The philosophers are the patriarchs of the heretics. . . . Plato is the grocer (condimentarius) of all the heretics. . . . What has Athens to do with Jerusalem? or the Academy with the Church? we have no need of anything beyond faith," etc., etc.—Tertullian, as quoted in Tennemann's "Hist. of Philos."

as we may see in Cicero, is foreign, imported from Greece, and in them is mere literary affectation and trifling, a matter of mere culture. They had no earnest or sincere belief in philosophy.

Also, we suppose, the distinction lay very much in the differences between the two languages; the Greek being the strongest, the clearest, the most capable of expressing all the subtle shades of thought and meaning that the world has ever seen; and the Latin, the clumsiest, the vaguest, and the most indistinct.* We suppose that these at the time were the reasons for the different way in which the Church in the East and that in the West looked upon heathen philosophy. We confess we agree with the Greek Church.

But to return to our subject. The doctrine of the Church is the doctrine of original sin. She looks over the world and beholds the state of man as it actually is. She takes the facts

* This matter of Christianity and the Roman language is a strange thing. To give examples, the word "Saviour" is easily expressed in Hebrew or Greek. When you come to the Latin, it is a different matter. "Hoc quantum est," says Cicero, speaking of this very word, "ita magnum ut Latine uno verbo exprimi non potest." The Greek word "σωτήρ," or "Saviour," is so weighty and comprehensive in significance that it cannot be expressed in one Latin word.[1] And so hard was it for the Latin Christians to find a proper word for it that it was three hundred years and more before they settled down upon the word "salvator"! Before that time they had gone through the clumsiest set of appellations imaginable. Consider the Roman word "salus," meaning health, or bodily well-being; and then imagine "salutaris," "salutificator," "salvificator," the translations of Tertullian and St. Hilary, such as if, in English, instead of "Christ the Saviour," we used the phrase, "Christ the Wholesome," "the Healthmaker," or "the Safemaker"! Another instance is the word "μετανοια," expressing repentance exactly in the Greek. The Latin "me pœnitet" is a mere commonplace phrase of social politeness, expressing merely regret. In fact, the idea of repentance did not belong in any shape to the Roman. He might *make a mistake* in war, or politics, or law, and "*regret it*," but repentance, in any point of view, approaching to the Christian idea, he had no notion of. Therefore, to express the word, St. Jerome had to say "facitote penitentiam." The Latin verb, by itself, would not have conveyed the Christian sense.

[1] Cicero against Verres, cap. lxiii.

as they are, and does not shrink from confessing them to exist in their full degree, though she will not exaggerate them, or declare that man upon the earth is a malignant demon, or a filthy brute-beast endued with reason. She sees him as a man still, made in the image of God, although infected with sin, as he is born into this world,—although "very far gone," *quam longissime*, as far as possible (*as far as he can be, being still a man*) from original righteousness. She accepts as true all the facts of man's vice and criminality, his ignorance and pollution. She assigns the reason for them in the flaw and depravation of the nature of every son of Adam born into this world naturally, and in the temptations of Satan, and declares the remedy to be in regeneration through Christ our Lord, in its full and complete sense, and in justification by a real and living personal Christian faith.

She does not declare this sinfulness to arise spontaneously in the man, or to be the result of the natural powers of sympathy and imitation, but to be a birth-sin, a depravation that is born with us, and coeval with our being. And backward and upward, against the descending stream of time, she traces it, until she comes to the first parents of our race, the single pair from whom all men are descended.

Two states, therefore, are seen at different times in the history of man. First, the original state, wherein the man came from the hand of his Maker, pure and holy and unstained, perfect in all his faculties and in all his surroundings: "Adam, the son of God." * And this son of God was placed in Paradise, the dwelling appropriate to his nature, and his gifts and faculties. And then, again, we see him in the second state. Adam fallen into sin, Adam driven forth from Paradise. See how these contrast. The first Adam, the son of God, in Paradise; the same Adam, fallen from God, in a state of sin, driven forth from Paradise; and all his descendants, naturally born of the race of Adam, tainted by the infection of sin, born into this world, which surely is not Paradise.

* St. Luke, iii. 38.

Then, again, we behold, as a fact of history, the Eternal Word, the Everlasting Son of God, born into this world. He becomes incarnate, man born of a woman, assuming to Himself and uniting with his Godhead a sinless humanity. So does He, the Son of God, become the Son of Man, our brother in the flesh. And this He remains unchangeably and eternally. His work beginning with His incarnation, going on through His life on earth, His agony and His bloody sweat, His cross and passion, His descent into Hades, His ascension into heaven, is consummated and completed for man by His session at the right hand of God as Prophet, Priest, and King. Then, sent by Him, the Holy Spirit comes down upon the earth and organizes the spiritual kingdom, the Church of God.

The second Adam, the life-giving Spirit, has thus completed His work for man. And, henceforth, all men can become the sons of God. The second Adam, in regeneration, repairs that which was lost to man by means of the first Adam. The new life of Christ, our brother and our Lord, and the Church, the sphere of that new life, repairs for us the death in sin, the expulsion from Paradise.

Is not this the Scripture representation of man's original state, man's fallen state, and our Lord's position as the last Adam? If this be so, as most surely it is, can we not clearly see that to our regeneration there is needed just what we have said—the life of Christ, the perfected and glorified God-man; and, secondly, the Holy Catholic Church upon earth, as we preach it, as the sphere of that life. Nothing less than this can heal the mortal wound of sin and repair the loss of Paradise.

And this, our new birth in Christ, is not complete here upon earth, but only to reach its full bloom and perfect glory in heaven. The Church here on earth will always have more or less imperfection mingled with it; only in heaven will it be "the glorious Church without spot or wrinkle, or any such thing." Only there shall we arrive at "the fulness of the stature of the perfect man in Christ;" for then we shall be "sons

of God, as being sons of the resurrection."* "When I awake up after Thy likeness, I shall be satisfied with it."† But with the fact of original sin, there are ideas and consequences connected which go still deeper into the thoughts and interests of all men than even these which we have discussed in this chapter. These, therefore, we purpose to examine in our next.

* Luke, xx. 36. † Psalm xvii. 16.

CHAPTER V.

We have seen, therefore, that in man, as born into this world by nature, there is a very great defect, a degradation from his original state of being. This is threefold: first, in himself, the infection of original sin, an hereditary deprivation of all his faculties of body and soul; secondly, in that he is banished from Paradise, the sphere of existence of the unfallen man; but, thirdly and lastly, there is, distinct from these, a very great loss,—that of the supernatural gifts which man had in that blessed abode. For as man is composed, even now, of the spiritual and the material, so was it with man in his original state. But now the material predominates in a great measure over the spiritual, and our bodily senses being awake and intense, the sense in us of spiritual things is heavy and dull. In fact, in our present state of being, we discern the material world intuitively and directly, and with no mental effort. Nay, the material sphere surrounds us, presses upon us, tends wholly to engross and occupy us; but that which is spiritual we only come to by an effort of reflection and by continuous thought and meditation, or else by the persevering suggestion of others.

But in the original state of man it was not so. The bodily senses, although perfect, had no such tendency to preoccupy and engross the whole attention as they have now, but were under complete control, and man's spiritual perception was immediately awake to spiritual things. As now there is an intuition of the senses, by which the ideas of the material world are at once conveyed to the mind without the intervention of any reasoning or the effort of any reflection, so was it then with the spiritual powers of man. The spiritual senses were open to the spiritual world. Hence was man, by the gift of God, in

immediate communion with the whole spiritual world. As to his material senses now, all the material world is in relation; so to man's spiritual sense in Paradise, the whole spiritual world was open,—direct communion was given him with the uncreated and the created spiritual world, which is now to him the world of the unseen. In this he had full knowledge, full light, full grace, full glory,—all lying around man,—all palpable and tangible, if we may use the metaphor, to his spiritual perception,—all occupying and immediately pressing upon his spiritual sense. This is what the theologians of our Church call the supernatural gifts of man in Paradise; and the loss of these gifts makes up the last injury to man by the fall. The deadly wound to his nature and being of original sin, the casting out from Paradise, the original sphere of man's existence, and the loss of the supernatural gifts,—these three make up the whole circle of man's injuries and losses by the fall.*

*"And this brings us to the head of our inquiry concerning the first covenant and the state of man before the fall. The Church of God, then (if we may gather its judgment from the writings of the most approved doctors thereof in their several ages), hath constantly believed and asserted these two things:

"Firstly, that Paradise was to Adam a type of heaven, and that the never-ending life of happiness promised to our first parents, if they had continued obedient and grown up to perfection under that economy wherein they were placed, should not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher state: that is to say, after such a trial of their obedience as should seem sufficient to the Divine wisdom, they should have been translated from earth to heaven.

"Secondly (which is indeed a consequent of the former happiness), that our first parents, besides the seeds of natural virtue and religion sown in their minds in their very creation, and besides the natural innocence and rectitude wherein also they were created, were endowed with certain gifts and powers supernatural, infused by the spirit of God, and that in these gifts their reflection consisted. These two hypotheses are by many very learned men, with too great boldness, questioned, and yet *they seem to me the two main pillars of the Catholic doctrine concerning original sin.*

"And, *again, I do profess that I can by no means understand how that doctrine can be intelligibly explained or rationally defended, otherwise than upon the foundation of the said hypotheses.*"—Bishop Bull's "Discourse on the State of Man before the Fall," pp. 6, 7, 8, and 130.

We do not dwell upon them at full length, for this is not a treatise upon the fall of man. But let any thoughtful man consider the internal facts of his own being, the narrative in Genesis, and the truths of the Gospel, and the more deeply and earnestly he meditates, the more closely he will come to these doctrines. Let him take the Holy Scriptures, and no other doctrines than these of man's fall, and man's wounds and losses will satisfy and fully represent all the declarations of Holy Writ. And corresponding to, and supplying these losses, he will find asserted in Holy Writ the gift of life in Christ our Redeemer, the institution of a Holy Catholic Church, the sphere and world of that new life, and lastly, that in it are all the gifts of grace that are required to sustain and feed the new life in the new-born son of God.

The sum of the whole doctrine of the fall of man, therefore, is this: that God created man perfect in his being, placed him in Paradise, and gave him manifold gifts of grace and knowledge in addition to the personal endowments wherewith he had adorned his nature; and man, by the temptation of Satan, and the act of his own free-will, fell from that state, and upon his posterity, as well as upon himself, he brought the consequences of that fall.

Hence, apart from grace, the being which originally was full to overflowing of spiritual knowledge, tends to sink downward into brutal ignorance.

Secondly, the human being, whose whole faculties and powers were under the perfect control of the reason and the will, so that all were directed aright to the ends appropriate to them, finds now his greatest misery in the insubordination of his nature, in the rebellion, within his being, of natural powers and desires, which, rightly guided to right ends, are good. For what else are the greatest crimes, the greatest vices, the greatest sorrows of the man, than the insubordination and wrong action of powers, appetites, passions, and desires which, rightly guided toward the proper ends and objects, and governed by God's laws, are not only innocent, but good?

Thirdly, pure as he was originally, and holy, he feels himself polluted. His nature was created immaculate; it is now stained by evil.

Fourthly, upright before his Maker, he stood originally in conscious innocence; he is now guilty.

And fifthly, shame and fear and the sting of remorse perpetually abide with him.

All these are consequences of the fall; all these the inheritance of every son of Adam by nature. The results they are of the corruption and depravation of the nature of every human being everywhere, in all conditions, in all ages, and under all climates, only by the faith of Christ our Lord to be repaired. In Him alone our ignorance is illumined. By His law and His grace only the disorder of our being, the rebellion and tumult of our passions and appetites, can be controlled and bridled; by His sacrifice only is our guilt forgiven; by His cleansing Spirit only our pollution removed; and the sting of conscience abated by habitual faith in His merits. These five —ignorance, insubordination, guilt before God, pollution in our own eyes and in the sight of God, and the sting of conscience—are, in the language of theologians, the consequences to man of sin. Are they not in existence over the whole world, and the cause of misery to every human being? Does not the experience of every human being testify to the existence of these vipers, these harpies of the human soul, and to the agony they cause to man? And can we not go onward and upward from these miseries in the man, and see the source and fountain of them all in the fall of man, the hereditary infection and the losses which exist in man's being and surroundings from the moment of his birth?

Now, if regeneration be a real and true change for the remedy of original sin and its consequences, we shall find in it a counteracting influence to all these. We shall find that the regenerate man, who lives on faith, is enlightened, day after day, with new spiritual knowledge, dispersing more and more his ignorance. We shall find that he gets, day by day, a more

permanent control over himself, habitually; that the sense of his pardon before God constantly increases; that his inner nature is purified perpetually by all the means of grace; and that the sting of remorse being removed, more and more has he in his soul a calm faith, a sure hope of heaven, through his trust in Jesus Christ his Saviour, and an increasing love toward God and man. And, that all these remedies for the consequences of original sin are due to his regeneration in its two aspects,—first, as looking to the inner life of Christ implanted in his being by the Spirit of God; secondly, as regards his entrance within the Church, the sphere of that life wherein he is placed.

The Church, then, is a sphere and world of manifold means, all preëstablished and provided, all tending to heal man's wounds that have been inflicted upon his nature by sin. Is ignorance, spiritual and mental, the first of those wounds? Then the Church of God is a sphere of manifold teaching. Is insubordination, disorder of nature, rebellion against the law of his own being and of God, another wound? Then do all the means of grace in the Church tend to restore to him self-control, to subdue his diseased and perverted nature to the law of God, to train his mind and actions in Christian principle and Christian habits. Is he guilty before God and obliged to punishment? Then all the means of grace are means of conveying, to the man who receives them with a living faith, the merits of Christ's death and sacrifice, the absolution and pardon of his sins. And, as our Catechism has it, the very state of a baptized man is a "state of grace," a "state of salvation." And, lastly, all the influences that are brought to bear upon him, when once he is within the Church of God, all tend to purify and cleanse his soul, to remove the sting of remorse, and to give him peace before God.

We are aware that religious men have become so subjective, so occupied with their own internal emotions, as to forget and despise the outward means which God employs to bear upon them; nay, to call the mere internal emotions of their own

bodily frame by the most solemn and sacred names.* This shall be our excuse, if we need any, for showing in detail, and practically to the regenerate man, how the means of grace within the Church tend to heal the wounds of sin.

At once, and in a moment, regeneration takes place, and the regenerated man is transferred from the state of nature wherein he was born—an exile from God, cast out from his Father's house, wounded and diseased—into that new world of grace. And then the vital air breathes upon him, healing and restorative powers are around him, the life that is within him is fed and cherished, and grows beneath the influences that come on him from without. There is, to those within the Church of God, a growth in grace, a ripening and maturation for heaven,—a long year, a spring, a summer, and a harvest season, for the plant of God's planting in His garden here on earth. Is it not most true that the Church, the outward sphere in which we are placed, has manifold powers and gifts and graces that bear upon and form the regenerate man during his whole course in this world, from his new birth until his death? And all of them tend to heal in him the wounds of sin, to ripen the husbandry of God for the harvest in heaven.

We have these consequences laid out, in number and order, above. We shall look, therefore, in the same order, at the means that are within the Church of God for remedying and healing these wounds.

And, first, we shall consider the tendency of all her means of grace to illuminate man's spiritual ignorance, and to give him spiritual knowledge. We make no apology for this. We say that the Church is an educational and teaching institute to the regenerate man through his whole course; that it gives knowledge of the most exact and definite kind; that all its means of grace are means of spiritual instruction, intended to remedy the spiritual ignorance under which man is fallen and sunk by

* "I have often been deceived in times past, and erroneously called animal spirits joy in the Holy Ghost."—"Journal of Henry Martyn," vol. ii. p. 325.

reason of sin. We say, moreover, that this is so plain a fact that it is only the dulness and inattention of habitual thoughtlessness that can hide it from us. It only needs the serious-minded to have it pointed out to them, that they may recognize and realize the immensity of the knowledge that is given in the Church of Christ to the regenerated man, and the urgency and persistency with which it is constantly pressed upon him. Only let a man think for a moment, and at once he can see that the remedy for man's ignorance is in the Church of Christ upon earth, established by God as a sphere of spiritual teaching.

We have been so accustomed to Christian knowledge from our childhood, that we hardly think how peculiar a blessing this is of Christianity, as distinguished from all other religions. Now look at this one fact. In none of the pagan religions of Greece and Rome was there any such thing as a creed, a distinct and comprehensive form of doctrine and knowledge to be received in faith. In none of them was there a distinctly sanctioned rule of morals, such as the Ten Commandments in the Christian sense is to us. In none of them was there any book professing itself to be a revelation, and standing in the same relation to man's heart and intellect as the volumes of the Old and the New Testament do to the Christian. And this was to Julian the emperor, the leader of the pagan reaction in the fourth century, the great difficulty; he could find for his new æsthetic heathenism no Bible, no creed, no royal law. The mythology of Homer, the speculations of Plato, the forms of heathen sacrifice were, at best, but poor substitutes for that definite and manifold instruction and knowledge with which the Christian religion surrounds the Christian from childhood.

Nay, look away from Greece and Rome to the Eastern nations of the Indo-Germanic race, kindred in blood and genius to ourselves, and there you will find that facts which are familiar to the Christian child,—as taught by clergy and catechists to all Christians, both children and adults, from the

beginning, and received and accepted as undoubtingly as the letters of the alphabet,—were unknown and undreamed of by great poets and sages and men of genius; the personality and unity of God, the creation of the world, the nature of moral evil, unknown to them! and in their stead, a mass of vague, indistinct, poetic speculations, but no definite teaching, no clear knowledge, no documents speaking with the same historic and doctrinal authority to poor and rich, learned and unlearned, as the Scriptures of the Old and the New Testament, the Creeds, the Decalogue, the Lord's Prayer, the Liturgies, do to all persons that are within the Christian Church.

In fact, the character of the Christian revelation, when compared with all pagan religions is, that it is *a teaching and educational institution*. It has been such to the whole world, such it is to this day to the man who, with honest faith, professes Christ's name in holy baptism. "Go ye," says our Lord, "make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to keep* (in memory and in practice) all things, as many as I have enjoined upon you." *

And His command has been in process of fulfilment in the Church from the earliest period of Christianity down to the present time. See our great code of instruction, the Holy Scriptures, the Bible, the inspired volume of Holy Writ, containing the truest history, the tenderest and the sublimest poetry, legislative enactments of the grandest and most scientific kind. All these merits, in the mere point of knowledge, are conceded by all men. And then in reference to man's spiritual state, see what a flood of light it sheds upon those problems of his being which have so tormented the race. Look how it lifts up the curtain from his past history, and by the facts of the fall which it reveals, and of hereditary sin, and then of the incarnation and atonement of Christ our Lord, gives the full solution of all the mystery of man's being.

Again, see the unseen and the future unveiled, the spiritual

* St. Matt. xxviii. 19.

world, the mystery of the existence of God in the Holy Trinity, the Father Uncreate, the Only-begotten Son, the Eternal and Personal Spirit of the Father and the Son, the primal fact of all existence, in express words definitely revealed. The hierarchy of angels shown to us, the temptations of Satan and evil spirits manifested to us, the reign and final victory of the incarnate God, through the whole history of the world, and the perpetual progress of the human race by Him, onward throughout the ages, until Satan is bound, and the world and man reach that state which all hearts upon earth long after, dream of, and think possible.

Again, see in it the declaration, as a fact, of the future judgment, that ultimate and final solution of all the enigmas of life, in which the freedom of man, the power of God's benevolence, and His justice,—all things in the course of this world and in the secret thoughts of man's heart that seem to be at variance, come together and are reconciled. Let us look at the Holy Scriptures merely in the light of the knowledge they convey to all men, of all climates, all races, all ages,—and comparing them with the loftiest products of the pagan intellect, when completely isolated and apart from Christianity and its influences and traditions, and it would seem, in the one case, as if we were standing in the darkest morning gloom before the break of day, and in the other, as if in the new-born world of Paradise we were looking over an unfallen earth and sea, toward the midday splendors of a cloudless sun. Such an overflowing fountain of definite and exact knowledge of all kinds have we within the Church for man, in the Scriptures of the Old and the New Testament, the common inheritance of all Christians, young and old, priests and people.

And, then, in the Creeds of the Church, her Services, her Catechism, her Articles, we see the system by which this knowledge is methodised, is arranged, is taught. Look at the catechising of the young by parents and teachers and clergy. See the preaching of the clergy in the Church, and their pastoral instructions from house to house; hear the conversa-

tion of pious friends and relatives. What is all this but the grand educational system of Christianity, year by year, Sunday by Sunday, week-day by week-day, almost hour by hour, going on within the sphere of the Church, as a remedy for the tendency of man to sink into God-forgetting ignorance, mental and spiritual.

But, when we come to consider the influence and the operation of the liturgy, then especially it is that we see the workings of the Church as an educational institute. Examine first the matter of it. See what a multitude of propositions there are in it concerning God and man and the world of sense, in their being and various relations, all laid down definitely and distinctly, varying not in word or letter from year to year. Look at these reverently confessed in the Church, as in the presence of God, by the priest and the people, upon no other ground than that of divine authority. And this going on through the whole Church-year,—the same material of faith and doctrine, in manifold forms, repeated over again by the same people and the same priest, in the same house, at least one hundred and four times every year. What is this but a systematic teaching of the most distinct, copious, and impressive kind?

And, when to this is added the liturgic variety of Fast and Festival, of Baptism and Burial, of Confirmation and the Holy Eucharist, all liturgic, all in the vernacular language, its educational weight and efficiency is still more distinctly felt. The lessons in the Service from the Old and the New Testament, the Gospels and Epistles read in the ears of the people assembled there in the Church to hear them, the responsive use of the Psalms,—all these are parts of the one great educational system by which the Church counteracts man's tendency to sink into ignorance,—by which she pours perpetual light upon his darkness.

But all these influences which are manifested in the sphere of man's spiritual life, the Church, and in its working, so fully and evidently, if men would merely open their eyes to see and

consider their effects and powers,—these are rather results of the action of two powers (the one outside the man, the other within him) by which, as the active cause and as the recipient means, man is new born by the Holy Spirit of God, and the living faith of the man.

He that shall look to our Saviour's own words will find that the Spirit is described by Him as a personal being, as God, as the organizing and vitalizing power of the Church, which maintains its continuous existence in this world by perpetually adding to its body the sons of men by spiritual regeneration. And, again, He is constantly described as the teacher and the instructor of the people of God,—"He shall teach you all things, and recall to your mind all things; as many as you have heard of me."* The Holy Scriptures are inspired by Him. He speaks to us as to the children of God. To the soul of the Christian He is a prophetic instructor and guide, leading him onward in the darkness of this world. All these educational influences of which we have spoken before as operating in the Church, all these are but the varied means by which, in the Church, the Spirit instructs and guides those who, by His action, have been made members of Christ and children of God.

We have left now but a small space to speak of a great theme,—the power of a living personal faith in receiving and learning the lessons of the Spirit within the Church. We have said that the heathen religions had no creed. Nor had they any knowledge concerning the power of a personal faith.†

* John, xiv. 26.

† We find that this doctrine of faith was to the heathen one of the most incomprehensible and the most misunderstood of all the doctrines of Christianity, and, therefore, the most ridiculed by them. No wonder, standing as it does, on the part of the Christian personally, between this present life and the world unseen, as the sense that understands and explains them both, that it should be thought a vague fancy by the heathen philosophers. "Our doctrine of faith," says Clement of Alexandria (about A.D. 220), "the Greeks perpetually jeer at and slander as a frivolous and barbarian doctrine." "The pagans," says Rufinus, in the fourth century, "usually object that our religion rests solely upon faith, as if it were deficient in reason and argument."

Yet look at the Scriptures upon the matter of faith. It is, *in the man*, the sole means by which, in the state of nature, he can receive spiritual regeneration and enter within the kingdom of heaven. And, again, when he has become a son of God, it is the only hand by which he can grasp the gifts given him in the Church; the only eye by which he can behold them. Indeed, is not faith, in ordinary life, the basis of all knowledge, all affection, all commerce, all intercourse of man with man, all society? See, then, in the Church of Christ, the man illumined, taught, instructed, day by day. It is by the Holy Spirit that all this is done, the Spirit employing and directing all the means for this purpose. And, again, it is the living personal faith in the man that learns and apprehends making use of all these means, and between them full knowledge grows and increases from day to day.

Of course this is but one point of view in which the Church of God upon earth may be viewed. It has many other aspects, as, for instance, the family of God upon earth through Jesus Christ our Lord, the kingdom of God through Him who is our King, the worshipping community of the Saints upon earth, the election and the chosen people to do God's will and to receive the benefits He has ordained for them. All these are aspects of the Church of God from many points of view, of God's gracious goodness and of man's necessities. Still, none of these make void the aspect of the Church as a teaching institution, wherein, through a manifold system of means employed by the Holy Spirit and received by the living faith of the sincere Christian, knowledge is increased and applied and accumulated to the salvation of souls and the spreading of the heavenly light amid the darkness of this world.

And freed as we are in this land from the burden of the State yoke upon the neck of the Church, there is no pleasure greater for the thoughtful Churchman than to behold her light increasing day by day, to see the bitter hereditary prejudices against the Church being scattered, and men confessing that they and their fathers had been mistaken, and the prophecy in

reference to the Church being fulfilled more and more, "All they that despised Thee shall come and bow themselves down to the soles of Thy feet." *

But more beautiful still is it to see in the members of the Church the increase of knowledge, how the doctrines of the Scripture are taken honestly and plainly and practically by thousands, of young and old, men and women, and accepted and lived by, in a way and in a temper that certainly has not been that of Europe for many centuries. And then to see in consequence of this how faith is growing—simple-minded, sincere faith—and Christian earnestness and Christian works. All this seems to say to the Church, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." † For with the Church here in this land it shall be as it was with the Church in primitive days. She bore the taunts of dilettante philosophers and unearnest poets, pagan literati, who more and more cultivated verbal polish, and the tinklings and glitterings of an over-wrought rhetorical style. Celsus and Lucian and Porphyry and Libanius the Sophist and the pagan apostate Julian, scorned and spurned the "stupid wretches," the "skulking generation." ‡ And then, by and by, it was found out, as it will yet be found out here, that all knowledge whatsoever begins with faith; all ignorance, mental and moral and spiritual, with doubt and unbelief.

And, finally, in the fourth century, Augustine in the West, and Athanasius and Chrysostom in the East arose, and gave to the world, upon Christian grounds, the whole basis of European and Eastern opinion; so that henceforth, whatever their errors and deficiencies may have been, they have reigned in Europe and the East as crowned kings, over all generations, in the power of a public sentiment, derived through these three men of great genius, essentially from the teachings of the

* Isaiah, lx. 14. † Isaiah, lx. 1.

‡ The enumeration of the abusive names given by the heathen to the early Christians then, that is, of the first four centuries, with the explanation of them, occupies fifteen octavo pages in Bingham!

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Christian faith. For there is no opinion in Europe at this day upon metaphysics, history, polity, morals, or religion, held and taught by any body of people whatsoever, that is not to be found in the works of these great leaders of the world's thought.

And so shall it be here, in this new world, sooner or later. The masses will one day find out that they have to make their choice between a lawless, fraudulent, filthy, immoral unbelief, and the Christian faith in the Christian Church, witnessed unto by its teachings upon life, theoretic and practical. And the same result shall take place among us as did in Europe, except that our Augustines and Chrysostoms shall not be shackled and impeded by a Constantine or an Arcadius.

We go on in the next chapter to consider the remedies which, in the Christian Church, are conferred upon the Christian man to heal the second wound of original sin,—the tendency, that is, that exists in man toward rebellion against the law of God and the harmony of his own nature.

CHAPTER VI.

The Greek philosophy, keen as it was, failed in its ultimate analysis of man, because it took for granted that it was examining a perfect nature instead of one morbid and diseased. There was in it, accordingly, no knowledge and no doctrine of the infection of nature, and therefore no remedy for the disease. Naught in its sages but their dumb sense of weariness and restlessness, their feeling of sorrow for man, or of contempt, or of scornful disgust, testifies to the fact that the disease existed in themselves, and they knew it not. The doctrine and the fact of sin, so familiar as it is to our thoughts, was a conception of which the Greek sages had no distinct and scientific knowledge. In fact, the words by which the Christianized Greeks and Romans expressed what the Hebrew race understood by the word "sin,"* in the language of their classic ancestors had no such meaning. Whether the Greek word meant any more than mere intellectual error, or the Latin more than a mistake in the practical work of the world's business, may very fairly be doubted. Certainly, the classic words had by no means that awful sense of personal guilt and of responsibility which attaches itself to the Christian idea of sin. The "peccatum" of Cicero, and the "hamartema" of the Attic Greek writers, have a sense quite different from the idea attached to the same word in the Epistles of St. Paul or the theology of St. Augustine. In fact, we believe that the Christian idea of the word "sin" is our inheritance from the Old Testament, which required constant and manifold indoctrination even to render the sense not strange to a Greek or Roman.

* "Chatah," in Hebrew.

We have in the last chapter discussed the matter of original sin in general, and shown its relation to our doctrine of regeneration. It remains now to consider it particularly in regard to the insubordination of man's nature, and the question of the Law; for the definition of sin given in the New Testament, strictly considered, brings in this idea of Law, "Sin is the transgression of the Law." * Fully, therefore, to understand the nature of sin, we must understand the nature of the Law.

For, admit that man may have this great flaw in his nature and being, so that he may have a tendency toward that which is evil, still it is possible it might have existed in him unconsciously, as unquestionably the elements of the same depravation are spread over the brute creation. For the tiger and all animals of the cat kind are cruel, the wolf is ferocious, other animals are full of malice, of greediness, of lust, of mockery, of quarrelsomeness. Nay, the roots of pride and ambition, of jealousy and vanity, and even of avarice, are to be seen in various animals. And these defects, while they injure the nature and the individual, are yet wholly without consciousness, without the sense of good or evil. Of course this injury in them is that of a mortal nature, not of an immortal being,—it is that of an animal nature, not of one moral and spiritual; but the great practical difference is that to them there is no moral law. Man, a spiritual and moral and immortal being, has, outside his nature, and within it, a rule, a measure, to which he is to conform his action. In man's nature within is the infection, the hereditary flaw whence arises his ignorance of God, his impurity, his disorder, his guilt,—all the elements of fear and shame and wretchedness. Outside of man, therefore, external to his being, and also within it, written upon his heart, God has placed the measure of good and evil, a universal rule known to all human beings, which to them all shall be the standard of holiness, of purity, of justice, and of truth. This is the Law. Thereby applying this ever-present, all-embracing rule to them-

* I. John, iii. 4.

selves, all men know what they are. They know also what course of action, upon their part, God requires.

Now let the New Testament be opened, and it will be at once seen how frequently and how earnestly this subject of the Law is discussed in it. In fact, the writings of St. Paul seem almost entirely to be a set treatise upon this idea and fact of the Law and its relation to grace. The word "law" occurs one hundred and ninety-two times in the New Testament, the word "sin" one hundred and eighty-two times, very naturally from the relation which the one fact, being objective, bears to the other fact of man's inward nature and his actions. Were there no law, man would follow his own corrupt nature, without any knowledge or conviction of sin; nay, without any feeling or sense. Were there no internal deficiency, there would be no difficulty in doing according to the Law; in fact, hardly any sense of its existence. But the Law manifests to us our sin; and sin, again, makes us feel the existence and the burden of the Law.

We are not ignorant that many divines of high standing suppose that in these cases, wherein St. Paul speaks of the Law, he means, with but few exceptions, the Mosaic law, the Jewish polity which was to be abrogated by the Gospel. But he who shall take all these places of Scripture wherein the word law occurs, one by one, and, according to the logical rule, substitute in each the supposed definition for the word, will, by this means, find out that it by no means answers, that this is not the universal and exclusive meaning.

He shall find out also, in this idea of the Law, a more grand idea, a deeper philosophy than heathen philosophers, Greek or German, French or English, have ever dreamed of. What is this idea, then? It is this, that in the "Law" an authoritative rule of life has been revealed to every one of the human race, more or less perfectly; that no man is left alone to his own individual, unaided, reason or conscience to decide upon what is right or wrong, but that external to him, coming to him from without, there is, in the Law a manifestation to him, a declaration from the throne of God, of that which is holy, is just, is pure,

is true, is righteous. It is a standard and a rule by which his reason at all times examines itself and measures its own conclusions,—an authority which reason takes as its final court of appeal.

As in the material world the man and his senses do not exist alone, but are ensphered in an external world of material things corresponding to those senses, so it is in the moral world. The eye in man is the power of sight: it supposes the light, and responds to it in organization and use. These two, the eye and the light, mutually require, nay, infer and even demonstrate, the existence and reality the one of the other; so it is in the spiritual and moral, nay, even in the intellectual world of man. The internal fact in man's being always implies and asserts another great fact external to it and related to it.

Here, then, we have two facts. The first is that which all philosophers have recognized,—that man has in himself, as a distinct being, a constitution composed of body, soul, and spirit, and of the several powers and faculties and qualities that belong to each, bound up and united in one person. All moral philosophy has recognized that by means of these, his powers, man has the ideas of truth and beauty, justice, holiness, and goodness. Few have thought that to the internal sense an external fact and influence is necessary. They have searched for the source and origin of these ideas in man's own nature and its consciousness. They have forgotten or despised the fact that every man is born into society, and that society in its three forms—the family, the nation, the Church—is not a mere chance aggregation of persons, but exists organically and indefectibly. No man has originated from the unaided labor of his own mental powers any one of these transcendent spiritual ideas. Society brings the knowledge of these, each and all, to each individual man as a matter of fact, and language is the channel by which that knowledge comes. All that reason does is to receive, to examine, to discuss, to balance, to illustrate, to apply the ideas it has received more or less perfectly. Whence have I, or any other man, received the ideas of God, of freedom, of immortality? Clear-

ly from this source and by this channel, and from no other. And then in me the corresponding emotions and principles awake, and the full idea and conception is formed by the action of my reason. And all these grand moral ideas, presented externally to man, together with this other truth, that they are obligatory upon his action, make up the idea of moral law.

Modern philosophers ignore the objective and the external. The Law with them is nothing, language nothing, tradition nothing,—society, and all its institutions and influences, go for nothing. The sole source of all their knowledge is the internal being of man, "an analysis of the contents of his consciousness." And yet all these, which they so despise, are just as much facts as the faculties of the man are, just as much related to those faculties as light is to the eye, food to the appetite, sounds to the ear, odors to the sense of smell. If a natural philosopher, discussing man's physical being, were to begin by supposing the external world to be non-existent, and proceed to construct a system upon such a principle, making difficulties for himself, and then solving them scientifically as well as he could, under such a strange self-imposed condition, he would be thought worthy of a lunatic asylum. What else does the moral and mental philosophy of our day do than this? What else is the procedure of Kant, Fichte, Schelling, Hegel, and Cousin? They take the individual man, and their own analysis of his faculties, to be everything. This is the exclusive source of their philosophy. No wonder that it ends in denying the existence of all things objective, since it began in taking for granted their non-existence, by shutting them out from all philosophic consideration. No wonder that this process ends in atheism, in radicalism, and in immorality, when their philosophy is wholly based upon the individual, and naught else is considered to exist in the world, neither God, nor government, nor moral law. In fact, as a logical consequence of this philosophy, the idea of law is altogether forgotten. The only thing that saves any disciple of it is, that although they can, in their science, ignore, they cannot, in fact, annihilate the outward and objective world.

But to return. We deny not the powers and the rights of the human reason. It deals with all these grand and high ideas. That we admit. But not alone; not without a rule and a standard. That standard is the Law. Society exists external to the man. Language is, in society, a channel through which all these ideas reach and enter man's knowledge. Also, with authority, society presses and enforces these ideas upon the man as duties and obligations. It says, "Thou shalt," or "Thou shalt not;" it enforces them by sanctions, and enacts and inflicts penalties; and the man accepts this legislation as a rule of his action. Reason recognizes authority as a coördinate power with itself. Reason is not, as European despots have thought, an enemy to authority; nor is authority, as European radicals have imagined, a foe to reason; for law is the perfection of reason on the one hand, and, on the other, the most permanent and successful authority is that which understandingly rules and guides itself by the widest and the loftiest reason.

Here, then, is the Law,—an external and real fact of society to every man in every place and condition; for man is everywhere in society. Its rules are the same over the whole world; for it is the law of morality, a revelation given to us of the nature of God, who is one and unchangeable. The nature of man, also, is everywhere the same. The Law, therefore, is immutable. "Thou shalt not steal," "Thou shalt do no murder," "Thou shalt not commit adultery," are principles recognized everywhere, in all ages, and in all climates,—principles of the one great universal Law.

In truth, this law is neither more nor less than the moral law,—the law of the Ten Commandments. Existing ineradicably in society and in the nature of man, it is for each man the one great fact. It declares and proves to man the being of God, the future judgment, his own responsibility. It reaches to the inmost parts of the heart of man. His thoughts, his words, his outward acts, alike belong to its dominion, are to be brought beneath its rule. It is to man the standard of all his actions, the absolute measure of good and evil; only by it

can he ascertain that which is right or wrong. What shall I do? The one sufficient answer is, "That which is right," —*rectum;* "that which is *ruled* by the Law of God." My reason, my affections, my conscience itself, may be guides to lead me onward on the way toward this result; but great as they are of themselves, and in their products, they are no ultimate, absolute rule. And they themselves must be ruled; they must have a standard and a measure to which they are to conform. It may be difficult to ascertain what is "right," for uncertainty seems naturally to cling to man; but when that which is "right" is found, it is the ultimate fact, that upon which man is bound to act.

Here, then, is the grand source of all morality, of all progress, for the individual and the race, in this great fact of Law, this grand idea of duty and of right. They do not come from philosophic speculation or analysis, nor from literature, still less from sentiment, but from this: that whensoever the objective Law of God, wherever I find it, and the law written in my heart, unite in telling me that there is a duty for me to do, then let me do it firmly, constantly, and habitually. This was known of old, even by the heathen. "I must declare," says Cicero, "that I have learned more from the Law of the Twelve Tables than from all the writings of philosophers."

And, for myself, I candidly confess that, much as I admire our liturgy in other things, I think it the grandest privilege of the minister of the Church, and his most efficient work for God, that he stands every Lord's Day by the altar, and proclaims to the people, with authority, one by one, the Ten Commandments, and they, upon their bended knees, respond, "Lord, have mercy upon us, and incline our hearts to keep this Law." This done, every year, week by week, through the whole range of ministerial life, is a true and permanent work of moral teaching to the whole community, the value of which God only can estimate. For the most efficient and telling act of morality on the part of man is to seek after and to apply to himself the Law of God as a rule and measure of action. And

the loftiest position that the Church can take in any land, is to see itself as the kingdom of God upon earth, and to proclaim His Law from her altars to rich and poor, "old men and maidens, young men and children, one with another."

And that this should be done as unto the sons of God, in connection with the Lordship of Christ, the mercy of God, and the grace of the Spirit that inclines our hearts, is a great and glorious work,—the fulfilling of the Law by Christ. For the Law of God in the kingdom of God is the great source and origin to man of all moral advance, all civilization that is real and permanent. We conclude this paragraph with the last period from the famous first book of Richard Hooker: "Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage,—the very least as feeling her care, the greatest as not exempted from her power; both angels and men and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admire her as the mother of their peace and joy." *

The Law, then, in the Christian sense, is an ultimate and universal rule for the acts of man. In what forms has it existed, or does it exist?

First, to the heathen, who have had no revelation vouchsafed to them, both before and since the coming of our Lord, it exists in the form of a tradition of society. The usages of the nation, the influences of religious worship and doctrine, the laws of the State, in all heathen nations, manifest and declare the Law to men. Its faults in this form are the faults of all knowledge that is conveyed by oral tradition merely,—vagueness and uncertainty, and the liability to yield to the heat of passion or the temptations of interest. Therefore, the longer it exists in such a state, the more corrupt it becomes; although, even in its worst state, it ceases not to be of use and to show indications of its origin.

* Hooker, vol. i. p. 285.

Secondly, when all nations had corrupted themselves upon the earth, the Almighty was pleased to organize a people for the very purpose of showing forth His Law. He revealed it upon Mount Sinai. He gave it to them in a definite form, in distinct words, as a written Law. He promulgated it with penalties and sanctions, as Himself condescending to become their Lawgiver. It became the Law of the Ten Commandments, and of all the grand morality which so richly shoots forth through the Pentateuch, as distinguished from merely national and ceremonial polity.

Thirdly, we see the Law as part of the religion of our Blessed Lord Jesus Christ. It is as clear in its requirements, as definite and precise in its injunctions, as under the Mosaic dispensation: "If thou wilt enter into life, keep the commandments;" * "If ye love Me, keep my commandments;" † and "This is love, that we walk after His commandments." ‡ "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." §

The Law, under Christ, is as clear, as exacting in its demands, as under the Old Covenant. We are under it, however, as a rule of life, not *as a covenant of salvation.* For the Lord has taken the Law from its former ground of condemnatory and unyielding harshness. He has given it His own interpretation. He has satisfied it by His perfect obedience, and the sacrifice of His death. He gives to us also the grace of regeneration, whereby we are no longer bondsmen, but sons; no longer in a state of mere nature under the Law, but within His kingdom upon earth. And lastly, according to the good pleasure of His will and His knowledge of our needs, He gives us, who are within His Church, the Holy Spirit to aid and assist us in our obedience. These, manifestly, are great changes *in us* and *for us*, although the Law itself is not changed as the standard of morality, the measure to us of right and wrong, of good and evil.

Whosoever shall look at these three last paragraphs will

* St. Matthew, xix. 17. † St. John, xiv. 15. ‡ II. John, 6. § I. John, iii. 7.

see that they specify three conditions or states of the Law of God, which are to man external,—objective, as it is called. But there is another state of the Law, and one just as important, which is subjective,—internal,—in the nature of man at all times. The Law *is written upon man's heart*, inscribed, as it were, upon his whole being. His nature is, as it were, by its original formation, cast in the mould of the Law. "When the heathen, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which show the work of the Law written in their hearts." * The writing may be broken and fragmentary, the image more or less flawed and shattered, yet internally, on the being and in the heart of every man upon earth, the Law of God is written.

Here, then, we see the cleft that goes to the very centre of man's being. The Law is written on his heart by nature; yet still in his heart there is disobedience against the Law. There exists in his inmost being the conviction that he ought to obey, and the wish to obey the Law, and, at the same time, the tendency and the inclination to rebel.

And then, externally, the Law meets the man. It surrounds him everywhere; it demands of him obedience; it threatens him. Hence, man's great misery; hence, his great agony; hence, his inconsistency in all the relations of his being. Well might the high intellect of Pascal express the result of these two facts in these words,—"What a chimera is man! what a monster! what a chaos! what a contradiction! what a prodigy! Judge of all things, yet a helpless worm of the earth; endowed with all truth, yet the very sink of uncertainty and error,—the pride and the refuse of the universe." †

And what is the result of this present state of man, of the concurrence in him of these two facts,—the demands of the Law, and the effects of his own original sin? It is this, that man, in the state of nature, is guilty before God; that he is condemned even by the verdict of his own reason and conscience.

* Rom. ii. 14, 15. † Pascal's "Thoughts."

And this state begins with the very beginning of his being, commences with his existence. What, then, shall we say as to the position of man as being under the law of God—acknowledging its obligation upon him, and the justice of its demands upon his obedience—and yet unable *of himself or of his own nature* to obey it?

Taking the matter merely as it stands, there is no doubt that the problem, even to the Christian, is one of great difficulty. We shall merely indicate the elements of its solution. All mankind are under the sense of sin, the condemnation of the Law before God. No man can help himself. No man can of himself do aught that is good. See you not that all this is true? The Scriptures assert it; the whole experience of man declares it; our inward heart accedes to its truth and confesses it.

What, then, with these facts and truths full in our mind, shall be our philosophy of man and his state in this world? Listen to the great Augustine bringing back into Christianity the philosophy of heathenism,—the stoic doctrine of predestination, necessity, fate or doom. Since, by the Law, he says, all men are condemned, all are justly condemned, inasmuch as the Law comes from God and is the expression of His will. Since that condemnation is universal and excepts none whatsoever of any age or climate, there is but one thing can be said of our whole race. The whole race is "massa perditionis" (one mass of perdition), "conspersio damnata" (a condemned batch). These are the views of St. Augustine, followed by Calvin.*

How, then, on this theory, is any man saved? In this way: over this mass, there passes a twofold decree,—the one, for the few, a decree of salvation unmerited entirely; the other, for the remainder, of reprobation, which, by the state in which man is, is completely deserved. This is the doctrine of Augustine,† and, after him, of Calvin. Is it true?

We answer in this way: If there be nothing in existence

* Wiggers's "Augustinism and Pelagianism," p. 99, American edition.

† Hagenbach's "History of Doctrines," vol. i. p 327.

save God the uncreated, who is most holy, and created man who is fallen, then all this must be true. But since there is a world of God's making, a system of nature material and social, external to man; and since man, after the fall, was left by God to abide in that system for a time, *as it were given a reprieve* from the execution of the sentence he had incurred; and since to him it is a school and state of probation; since, also, in his being were left the remains of the original nature, a reason that dimly discerns the truth, a free-will which, however feebly and faintly, struggles toward it,—that dogma cannot be true. For, that this world *is a school of probation* even *to fallen man*, and ever has been, implies that man is not *totally depraved*. It implies that even to the heathen, even to the unregenerated, prevenient grace is sent to call man toward God. "The Light lighteneth every man that cometh into the world." "The Spirit striveth with all men." And, so far from being authorized to cast out of consideration, as these great men do, the moral system of the world in which man is placed, and to ignore its existence, we are bound to take it into the fullest account. For it is only by ignoring the moral meaning and the influence of the outer world of nature and of God's providence upon man, and by casting it entirely out of consideration, that St. Augustine and Calvin could have arrived at their predestination and reprobation theories, even for the heathen world before Christ. And, as for such a dogma being, since our Lord was incarnate and made man, the basis of the Gospel system, it is hateful and unchristian and heathenish.*

Since, then, we have cast aside the system of absolute predestination, what shall we say is the effect in this world of the law, and of original sin upon man? It is this: Their united effect is to convince me, as man, that of myself, my own nature, apart from God, of all my powers of body and soul and spirit, I can do no good, although I feel that my whole being is

* "In an evil hour did the restless mind of man devise for itself the perilous question of fatalism; and in a more unhappy one was it introduced into Christian theology."—Southey.

framed for good originally; that its ends and objects are good; for in me, that is, in my whole nature, lies that essential flaw of original sin. It is like delirium existing in the brain, along with thought, and impeding it; like palsy dwelling in the nervous system and preventing its natural action. I act, and in all my actions comes in the result of this original depravation. The unyielding law measures them all, condemns them all, and thus declares and proves to me that I need forgiveness of sins, that I need salvation, and that by no powers of my own, by nothing that I myself can do, can I be saved. This is their effect to me and to the whole race,—the conclusion forced upon all men, from all experience of their own powers and their own acts, that they cannot save themselves, and that elsewhere than in themselves they must look for a Redeemer. This is the effect of the Law as it acts in this world upon fallen man,—to convince me of sin, to turn my thought and will toward Christ; and then if, my whole life through, I reject and refuse Him, to condemn me finally and justly and deservedly.

Had St. Augustine, great-hearted saint and man of genius as he was, meditated as thoughtfully upon the moral and spiritual import and significance of the external world, of nature, and of society, as he did upon man's inward nature, he never would have made the mistake he did. For it is only by ignoring its existence in relation to man that such a system as his could be imagined or maintained. Or, in fact, had he read the Scriptures of the Old and the New Testament in the original, he would have made no such blunder. It is only by means of translations, Latin, or French, or English, that any man can maintain that a system of fate is the system of the Gospel. No such theory is possible to one who reads in the original, as a native; or, if he be a foreigner, who reads with critical understanding,—not as a schoolboy, but as a man.*

Here, then, is the state of all men in the world. They are fallen; they need to be lifted up. They are dead

* Augustine had no knowledge whatsoever of Hebrew, and but little of Greek. "Thy servant," he says, "knows no Hebrew, and very little Greek."

in sin; they need to be made alive. They are polluted; they need to be purified. They are sold under sin and condemned; they need to be redeemed and justified. This is the fact as to all men by nature. And because of the Law, this is the knowledge, the conviction, the conclusion and ultimate thought of all men. What, then, do they require? They are in one condition and state. They need to be brought into another. Hence regeneration, received by faith, must be a complete remission of all sins. Hence it must be the beginning of a new life, and entrance into the sphere of that life. Hence, along with it must go, as a gift, the sanctifying and purifying influence of the Holy Spirit. And, therefore, to the baptized Christian, the Law ceases not to exist, but comes to be and remains the Law of Christ. Condemned formerly by the Law, he is now justified by grace.

We see, then, the idea of regeneration completed in this idea of the Law. Baptism is the entrance into the Church of Christ. The Church of Christ is the kingdom of God,—the kingdom of heaven actually existing on the earth. By its very nature it is a permanent state, a kingdom. The man is brought within it, from that kingdom wherein he was born, in which sin reigned, Satan reigned, death reigned. We are now within that kingdom actually and really; and the Law which condemned us formerly, which to us, as outside of Christ, was the Law of death, is become to us a Law of life. "There is therefore now no condemnation to them which are in Christ Jesus, *if they walk not* after the flesh, but after the Spirit. For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of sin and death." *

See, therefore, how the Law drives all men to seek a Redeemer. See how it implies and suggests that there is for us a a permanent state, a kingdom and a king. Does this agree with the idea that sees in the Gospel only the individual man, and his personal, isolated faith? Or does it not rather agree with that which, asserting faith as fully, asserts for it no power save

* Romans, viii. 1, 2.

as a hand that receives the gifts that are extended to us by God's free grace, and then says that these gifts are remission of sins, a real life of Christ implanted in us, and a real entrance into the Church of God, which is the kingdom of heaven, the heavenly *state* full of all spiritual blessings in Christ,* a visible kingdom upon the earth, against which the gates of hell cannot prevail?

Having, therefore, seen in their mutual relations the Christian doctrines of sin and the Law,—their relation also to man in the state of nature, and to man as regenerated and within the kingdom of God upon earth,—we now can see the remedy for the insubordination of man's nature. As in the Church, and in its agencies, we have seen an actual educational system truly operating upon man, so in the Church, considered as the kingdom of God, do we see the means of subduing man unto the Law of God.

Considering, as we have done, that the flesh, the lower part of the nature of man, tends perpetually to rise in rebellion against the higher and spiritual portion of his being; considering, also, that every power and faculty of man tends to go astray from the path of right action; and then looking at the operation upon him of the Law and Grace in regard to this insubordination of his nature, we come to these conclusions: The Law of God is proclaimed to the baptized man, Sunday after Sunday, from the altar, with authority as absolutely incumbent and binding upon him. It is taught him also in the Catechism. It is read in his hearing, in the Scriptures of the Old Testament and of the New. There is no Christian man in the Church who can by any means fall into Antinomian or Solifidian delusions, and deny the obligation of God's Law. The parent and the child, the most advanced in holiness and faith, alike with the youngest and the most unripe, confess upon their knees, and acknowledge the binding nature of God's Law. But the Law is proclaimed to us, and acknowledged, in the Christian point of view, as interpreted by our

* Ephesians, i. 3.

Lord himself, as connected with His atonement and sacrifice, and the grace of His Holy Spirit. And we are in a different position from those outside. We are within the kingdom of Christ on earth. We are no longer servants, but sons, having been redeemed from slavery and become subjects of Christ our king,—citizens of the kingdom of God,—fellow-citizens with the saints,—the holy nation. In ourselves, we have the indwelling life of Christ in our bodies, our souls, and our spirits, to grow in us, to pass throughout our whole being as the sap through the vine, that we may be brought into conformity with the image of Christ; and to feed this sacred principle of life, we have the gift of the Holy Spirit of grace perpetually aiding us in our progress,—sent down to us with prophetic suggestions, with comforting, illuminating, supporting grace from the throne of Christ our king. Is it not manifest that the member of the kingdom of God upon earth, so far as it concerns the Law itself and his own position under it, is in a new state, a state completely changed from that in which he was before he was baptized?

And here we would say that this idea of a kingdom of God upon the earth actually existing, is one of the most prominent and distinct ideas of the New Testament. It meets us everywhere in the discourses of our Saviour and in the writings of His apostles. The phrase is not used as a metaphor, only to denote the spiritual subjection of the person to a spiritual law, but it asserts, furthermore, the fact of a real spiritual realm, a kingdom of God, organized and abiding upon earth, which admits by visible and unmistakable solemnities to its citizenship. The Church on earth is the kingdom of Christ, and He is its king. All within it are citizens of the holy nation, and His subjects. All outside its limits are aliens.

We go on, therefore, to apply the principles we have been bringing forth to the matter in hand,—the means of the Church as the kingdom of God, under His laws, for remedying the insubordination of man's nature, considered as one of the consequences of original sin. And before we enter upon this subject

at greater length, we shall make the same proviso that we did when considering the Church as the sphere in which the ignorance of man is remedied. In that chapter we considered that although the Church is the school of heaven, the sphere of illumination to man, and all its institutions are means of that light, still these are but means, the efficient cause being twofold,—the Spirit of the Father and the Son, which employs these means; and the faculty that receives them, being in man a living faith. So, it must be said, is the case with the Church considered as the kingdom of Christ. It is the Spirit, in the Church, that employs all her ministries to bring us under obedience to the law of God and Christ. And again, in man, within the Church, it is his living faith that avails itself to the full of all these means. But still there actually are in existence outward means instituted to these ends, which the Spirit employs and faith receives and puts to use. As such we discuss them, their action and their influence.

We shall take an adult,—one, we will suppose, who has grown up to mature years without regeneration. Professing repentance from past sin, and faith in Christ, he comes forward to the baptism of Christ, and is therein born anew. Now, do we tell the man that the righteousness of Christ is imputed to him, as the Calvinists say; or, with the Roman Catholics, that "the whole of that which in him has the nature of sin, is taken away?" * No; certainly not. The man is brought into the Church. He has implanted within him the seed of the spiritual life. All his past sins are forgiven; all the means of grace are given him that his needs require. But still his new birth into the kingdom of God in this world is not that consummated and perfected regeneration which it shall be when completed at the Judgment Day. The infection of nature doth yet remain in them that are regenerated, our Article truly tells us.

* "If any one assert that the whole of that (in man) which hath the nature of sin is not taken away (in baptism), but that it is only erased (scraped over, *eradi*) or not imputed, let him be accursed."—Council of Trent, Session V., Decree concerning Original Sin.

What, then, is the state of that man within the Church of Christ according to the doctrine of the Church? It is a state of conflict between the new implanted life and the old depravation. It is, on his part, practically a state of constant struggle against temptation and sin. But, of a struggle with all advantages upon his side, and all hopes; nay, with the absolute certainty of ultimate and complete success, if he only hold fast the assurance of faith firm unto the end. For we are within the kingdom of Christ, sworn soldiers of our King, with His life within us, His almighty power upon our side, controlling all the circumstances that environ us. The whole spiritual world of the host of heaven is for us. Angels and archangels, cherubim and seraphim,—these, if we may trust His word, are ministering spirits unto us. Again, the Holy Spirit is with us, aiding us in our warfare in manifold ways. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." * The Spirit helpeth our infirmities. And, as we have seen in this chapter, the Law of God is brought forth to our knowledge in a thousand ways, through all the services of the Church, all the sacraments, all the ministrations of her clergy. And with all these instructions in God's Law—all these demands upon our obedience—constant grace is given us, assisting us to obey. Power to abstain from sin and ability to overcome temptation is, in the Church of God, perpetually held forth and given to the outstretched hand of a living faith. This conflict, therefore, of the regenerate man, this warfare his whole life through with sin, is different in everything from the struggle of unregenerate human nature, spoken of in the seventh chapter of the Romans,†—that sad and melancholy and despairing struggle in which all men are entangled, and all men are conquered who do not take refuge in Christ.

How far Christians, by misusing their Gospel privileges, by sinning against light and against knowledge, may reduce them-

* Rom. viii. 26. † Rom. vii. 5–24.

selves to the state of heathens, and bring despair upon themselves, we do not know. But it is certain that in all ordinary cases of habitual faith, the Christian is not to be described by the passage we have alluded to, only the despair and agony of the unbelieving and unregenerated man.

Now let us look at the course of an adult brought by baptism within the Church of God upon earth, and we shall find that it is distinctly analogous to the course of an alien who, in full maturity, has become a citizen of another country than that wherein he was born. The man has vowed himself willingly and sincerely unto God through Christ. He professes faith in Christ, and that he will obediently keep God's will and commandments all the days of his life. And yet all the habits of his native land wherein he was born, abide with him,—its language, its modes of thought, its ways of action in all the relations of life. For a man who has for years lived in sin, or in mere carelessness, unconverted and unregenerate, the habits, the modes of thinking, nay, the very tone of his past life, is the one great difficulty. He has, with a continued effort of his will, oftentimes a very hard and struggling effort to subdue the influences and results of the past upon his present being, to bring his whole nature under the law of the Gospel, the obedience of Christ. "Ye have not yet resisted unto blood, striving against sin," * says the Apostle, showing how great the agony of the strife against habitual sin in the new-born Christian soul may be; "I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should become a castaway." † Of himself, the Apostle says this, showing that even in him the lawlessness, the rebellious habits of nature, had with many struggles to be subdued unto Christ.

Look at the multitude of baptized men and women that you see. All these have in themselves that moral peculiarity that belongs to all human beings, that there being for them these three modes of action—deeds, words, and thoughts; the first

* Heb. xii. 4. † I. Cor. ix. 27.

two are manifest to men, the last is hidden from their fellows, only known to God and the man's own heart. And yet, in the secret world of man's thought, moral guilt is just as great as in the sphere of speech or action. In it, unquestionably, the mass of sins and temptations originate, from the suggestions of evil spirits, from the man's own corrupt heart, from diseased and depraved imaginations. And with this internal anarchy, this central chaos and tumult of the soul to subdue unto the law of God, the man enters within the Church, truly sorrowing for his past sins, deeply believing, seeking a Saviour to redeem him, not simply from the penalty of sins that are past and gone, but from the power of sin, from this internal rebellious and turbid world, this despotic anarchy of the secret heart.

And this is actually the fact when men have had a true repentance and a true faith,—when they have sincerely and earnestly made profession of them, and been baptized into Christ. What they need, therefore, and what they desire, is that Christ should come to reign within them; that, as a real fact of their internal consciousness, the spirit of Christ should bring all the jarring elements within the man under obedience to the law of liberty; so that, freely, of his own will, and yet by a controlling power not of himself, he may be enabled to rule himself and his inmost thoughts according to the royal law, the law of liberty. This, we say, is the one great necessity of the men and women of this day, especially in view of the manifold popular doctrines which energetically enough, and with real truth, preach the need of repentance and faith, and then, after that, seem to be utterly unconscious of anything else,—seem to ignore any further needs on the part of the regenerate man, and to leave him to scramble on by himself as best he may—without guidance, without governance, without aid—in the strife which all men, even the regenerate and baptized sons of God, must endure in this world.

Now, we say, are not these, facts of the inner heart—these things that we have alleged? Are they not true? Do they not then of themselves require a kingdom of heaven upon earth,

an actual and real spiritual kingdom, existing in fact and truth, and no mere metaphor? Do they not demand the presence and the dominion of the Living Christ within that kingdom,—reigning and governing, protecting, punishing, and pardoning, by his infinite powers, his omniscience and omnipresence,—as much king, in things internal and external, to the poorest and weakest and feeblest child of the kingdom as to the most educated and most able?

Again,—do they not imply a law of that kingdom, patent and manifest to all His subjects, and within their reach; and also means of obedience to that law on the part of the subjects of Christ, the citizens of that heavenly kingdom, whereby, after entrance within it, the disordered heart shall be controlled and the inner chaos reduced to order? Surely they do. It is only by means of blind prejudice and inadequate conceptions that a truth and a fact so grand, so necessary to man, so distinctly asserted over the whole of the New Testament as the kingdom of heaven is, could in any way have been denied, as it is by many Christians at this day.

The Church upon earth is the kingdom of heaven, the kingdom of God. It was actually founded upon the day of Pentecost. Since that time it has been really and truly in existence upon the earth. Christ our Lord,—the Word incarnate, man made perfect, seated on the right hand of the Majesty on high, clothed with omniscience and omnipotence,—is our King. He is ever present for us in the Church, ever leading us in the great conflict against evil that is going on in the world, never to cease until the consummation of all things. Externally and internally the enemies of that kingdom shall be subdued, or perish, unto Him. The Jewish nation was overthrown, the bitterest foes of Christ. The Roman empire sank in ruins, the sternest enemy of the spiritual kingdom of God upon earth. Every nation and every man that is essentially hostile to this kingdom, its principles and its progress onward, shall be subdued, or overthrown, or taken out of its way.

The power of the God-man, enthroned on high, exerting

itself through the feebleness, the failures, the weaknesses of the visible Church upon earth, against the thrones, dominions, principalities, and powers of evil, unseen and seen, in a ceaseless, yet ever-gaining conflict,—this is the Christian principle of history. And the final cause is that in this world, even here upon earth, before the Judgment Day, there shall be a time when Satan and his hosts shall be bound, when man shall be freed from their temptations and suggestions, when over the whole world the kingdom and Church of Christ shall spread, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."* That such an era shall come into being in this world, is the doctrine of the Gospel most plainly asserted.

And that the kingdom of God is now in actual existence upon the earth, as the Church of Christ, having a King and a law, and everything else that is implied in the idea of a kingdom, is most evident from the New Testament. "Our commonwealth (*πολίτευμα*, a state in which we have the privileges of citizens, not 'conversation,' as the English version has it) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." "And ye are," says St. Peter, "the elect race, the royal priesthood, the holy nation, the purchased people; that ye may show forth the virtues of Him who hath called you out of darkness into His marvellous light."† In fact, so far as the Christian Church is concerned, it has, as the kingdom of Christ, all the blessings and the privileges that the Jewish nation had, regarded as a polity. It is the election, that is, the chosen people. It is the kingdom of God upon the earth; and Christ is its King, reigning and ever present in it. But it is no longer confined to the bounds of a single nation,—it is Catholic, to reign over the whole world finally, and to receive all men within its borders. It is spiritual, no longer concerned with things merely of this world; it is concerned with the consummation of all things—God manifest in the flesh; man regenerate and new born through the second Adam. And the

* Isaiah, xi. 9. † I. Pet. ii. 9.

world itself, and all things in it, are even now, in a certain sense, sanctified through His incarnation, and its consequences to the Church of God on the earth.*

Under that old dispensation, within the temple was the Holy Place; and again, separated from it, was the Holy of Holies, in which God the Word, the King of Israel, dwelt within the veil, between the cherubim, in the glory (the Shekinah) that ever abode upon the mercy-seat. Now, the whole world has become the Temple of our King. The earth is sanctified and become the Holy Place for his Church,—and the highest heaven is for us the Holy of Holies, wherein our King dwells for us, within the veil, ever present, ever ruling, ever reigning among his people, as of old in the tabernacle, among the host of Israel in the desert. And now He is Immanuel, God with us,—that is, God incarnate, God manifest in the flesh, God born of a woman; the Sovereign of the Universe by His eternal generation from the Father—He is King, also, by his incarnation, over His own kingdom, the Church of God upon the earth.

What, then, is the baptized man, the regenerate son of God, to expect from his being a citizen of the Church, considered as the kingdom of God, and a subject and servant of Christ, as in truth and reality our King?

This he is to expect: that, in consequence of the prayers, the good works, the faith, the examples of the justified within the Church of God, the struggle between good and evil in this world, the fight of faith in the world's history, is rapidly converging, is coming nearer and nearer to its final victory. On the part of our Lord and His kingdom, the era is approaching when He shall reign and Satan shall be bound. This is the object and the result, for the world, of the faith and the prayers of each baptized and believing Christian in the world.

Next is he bound to believe that, as Christ our Lord is King, perfect man and perfect God, on the throne of the universe, so for us, who are His brethren in the Church, are the

* St. James, i. 18; Rom. xi. 16.

powers of that royalty exerted,—Omnipotence, stooping for us from the throne,—Omniscience, beholding all that is within our hearts, of frailties and feeblenesses, of wants and necessities,—considering the poorest, the weakest, the feeblest of the children of the kingdom, in all their circumstances, and by almighty power and all-seeing wisdom,—infinite compassion, humanity, and tenderness, made perfect, glorified, and deified, arranging, controlling, and regulating all the events of life around the baptized and believing Christian man,—so that all things shall work together for his good. And all this done, in reference to our peculiar nature and the circumstances that are around us, by Christ our King, for every member of the kingdom. This control and dominion over the circumstances wherein the man is, for his good, by the power of his Almighty King, each Christian, each regenerated person, possesses as a right, by the fact that he is within the kingdom of Christ, on the one condition of a living faith.

But, more than this, he has a law as subject of a kingdom, a law spiritual and living, proceeding from his King, and received by him with faith, and forming him anew in the image of Christ. Listen to the Apostle St. Paul, contrasting the living law of the kingdom of Heaven with Jewish and Pharisaic legislation, showing how faith, through grace, seizes upon the inner power of the eternal law in the kingdom of Heaven, and makes it the law of life, the law of liberty, the law of the kingdom of Heaven, the royal law: "There is therefore no condemnation to them who are in Christ Jesus, *if they walk not** after the flesh, but after the Spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin hath condemned sin in the flesh: that the righteous demands (*δικαιωμα*) of the law might be fulfilled by us, *if we walk* not after the flesh, but

* This conditional sense does not appear in the Latin or English, but is the real and actual meaning of the Greek original.

after the Spirit. For they that are after the flesh regard the things of the flesh; and they that are after the Spirit, the things of the Spirit." *

What, then, in reference to the law, is the state of the Christian man considered as a member of the kingdom of Christ his King? This, that because of the insubordination of nature, as one of the effects of original sin, he requires a spiritual law to control, rule, and govern his whole nature—body, soul, and spirit,—to bring him "from the bondage of corruption into the glorious liberty of the sons of God."† And being within the kingdom, he receives the law from manifold means, and in multiform shapes, by the one faculty and power of a living faith.

Let us look at Christ, in the aspect of His kingdom, and we shall see in how manifold ways this gift is given to the baptized man. See, as we have said, how every Sunday the law of God is set forth in its most definite and perfect shape, that of the Ten Commandments. See how the Christian is made to apply it to himself, personally to acknowledge its obligation, and yet to unite it in his thoughts with the atonement of Christ and the grace of the Spirit,—to accept it as interpreted by our Lord.

Again: look at this one fact,—the reading of the New Testament constantly in the audience of the people. We do not underrate this reading as a means of knowledge and spiritual illumination; still, we cannot but look upon the Old and the New Testament in the aspect of law: the Old Testament conveying the most perfect revealed law of objective morality that could be given to man; the New, the same law in effect, but spiritual, in connection with the merits of Christ, the grace of the Spirit, the kingdom of God in the world, and the living faith of the Christian. And when we hear the Gospels, the Epistles, the Revelation, read in the audience of the people of God assembled in the church for that purpose—the minister reading with authority, the people listening with assent and consent—we cannot but think that this is a great work done in

* Rom. viii. 1–5. † Rom. viii. 21.

the Church to that very end which we have spoken of. The whole law, of Christ spiritually, being received and applied in the silence of the heart, to the frailness, the sinfulness, the rebelliousness of the inner man,—we cannot but think that the whole New Testament, day by day, month by month, and year by year, thus read through before the people in their own tongue, gives to the hand and the eye of faith, the gift of a knowledge and instruction in the whole law of God which man needs, and which the Church has ever supplied,—an instruction which, it is most sorrowful to see that they, on the one hand, who assert the highest Church authority, and they, on the other, who most fervently extol the necessity of faith, almost altogether omit; but which, in primitive Christianity, made up the largest part of the public service of the Church.

If, in continuation of the same view, we look at the Christian man, through a whole lifetime attending upon the services of the Church of God—liturgical as they are, and therefore perpetually recurring, and placed exclusively upon the ground of authority, and not upon that of personal ability or eloquence—we can see how the perpetual use of them in faith, is a lifelong application to the inner heart of man—excitable and rebellious as it is—of an unvarying spiritual law. If we look at the Old Testament and at the New, as read and heard in the Church—at the Book of Psalms especially, that great liturgic instrument of holiness, used responsively with such reverent estimation from the earliest days of the Church down to the present time; if we look again at the Litanies, the Services, the Prayers, the Collects, of the Book of Common Prayer, and consider each baptized man, using all these persistently his whole life through, —what is all this for him but one great code of spiritual law, precise and exact in its language and definitions, yet spreading out into an endless and limitless sea of application, embracing all ages, all conditions, all characters in its comprehensiveness? What else do we see, then, in the actual work of the Church upon the insubordination of man's heart, than the work of God's law upon the soul of the regenerated man, yearning for such a

discipline as this, and by faith receiving it, and submitting to it,—and the ever-present Almighty Spirit of the Father and the Son applying it to the heart? And thus in the Church of God there is always at work "the Law of the Spirit of Life making us free from the Law of Sin and Death."*

We could go much further with these considerations; but enough has been said to show the baptized man the value of his position in the Church, as the kingdom of God, and the great importance of all its means, as instruments of spiritual Law, in the kingdom of our King, forming and moulding and shaping us in the image of Christ our Lord, "until we come, in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ."

We need hardly apologize for bringing forward so fully these ideas, lying, as they do, upon the face of the New Testament. But, as they have passed away from the ordinary current of Christian opinion outside the Church, we have thought it right to place before the minds of those within its fold, the idea of the Church as the kingdom of heaven,—one of the truest and most fruitful ideas of the Christian faith,—that they may fully see all the privileges they have, as being within it, and all the duties they owe to its King, as being subject perpetually to all the obligations and influences of His Law.

* Rom. viii. 2.

CHAPTER VII.

Regeneration implies, as we have seen, first, a new life, and, secondly, a sphere of that new life actually existing, that is, the Church of God. We have, in the last two chapters, considered the Church as being to the baptized man, first, a sphere of spiritual illumination; secondly, as being the kingdom of heaven, in which the law of God, having through Christ lost its condemnatory aspect, has become to the regenerate the law of life and liberty. We now come to consider the Church as a society wherein to man are given all the means of absolution and remission of sins,—all gathered within the Church, as in a new world, the breath and air of which is freedom and forgiveness to the soul that has a living faith. We do not say that forgiveness of sins is not given to any except within the Church of God, because "in every nation, he that feareth God, and worketh righteousness, is accepted of Him," because "the Spirit is sent to all men," and "the Light lighteneth every man that cometh into the world." The individual man, outside the Church by the force of inevitable circumstances, we do not deny, may have great faith in God, and receive the benefits of it. Just so the same man, cast out by unforeseen circumstances upon a desolate island, apart from all social or national organization, may live, and be, to a certain degree, happy.

Yet how absurd it would be to take Crusoe or Selkirk for our model, and to urge upon the man in crowded cities and populous nations to pattern himself according to their lives! to say to him, "Upon yourself exclusively, and upon what you can obtain by your own hands and by your own work, unas-

sisted by all the varied organization of labor in the nation, you shall rely!" What an absurdity this would be! And yet what better is it to tell the repentant sinner, when he has come to have faith in Christ, that there is actually no kingdom of heaven upon earth,—all that is a mere figure! that there is no Church of God existing in the world,—it is an abstraction! that it is only upon his own individual faith, without any means of grace,—without any evidence outside himself,—without any assurance but his own personal, internal conviction,—that he has to rely upon for certainty, for salvation, for pardon of all his sins?

Now, we ask, is not this the ordinary religion? Is it not a denial of all the means of grace, a sheer unbelieving denial of every means which God has appointed for the salvation of man,—a denial of the plainest asseverations of Scripture, of the very words of Holy Writ? We have seen it in its results upon men,—ignorance and contemptuous scorn of all doctrine,—self-conceit that feels no need of knowledge, but is wrapped up in its immediate notions; that talks of the Scriptures, but reads them most unfrequently,—arrogance that scorns all creeds, and yet most bitterly and most proscriptively imposes any whims of the day as terms of communion,—and finally, as a result of all this, in the ordinary Christianity, absolute uncertainty, absolute infidelity, on the part of huge masses of people who, under earnest and fervent preaching of repentance and faith, have truly and sincerely made, at one time or another, profession of Christ.

For our Saviour himself had said,—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."* St. Peter had said,—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."† Our Saviour had said,—"He that believeth and is baptized shall be saved; he that disbelieveth shall be damned."‡ And here, in this land, men have preached repentance and

* St. John, iii. 5. † Acts, ii. 38. ‡ St. Mark, xvi. 16.

faith most fervently, and just as fervently they have preached against baptism and all its realities! They preached to men the full requirements for admission into the Church of Christ, and then, just as energetically have they preached that there is no Church of Christ! no baptism for the remission of sins! no sacraments in any Christian sense! no means of grace outside the man himself and his mere personal faith! Oh, what a result upon the nation is there now, in consequence of this fervent, one-sided preaching, this faith that went forth forty years ago, with half the Gospel in one hand, and in the other hand, a furious denunciation and a rabid denial of the remainder as exclusiveness, bigotry, proscriptiveness, Popery!

What a different state had the nation been in if those men, so fervent in their assertion of the necessity to man of repentance from past sins and faith in our Lord Jesus Christ had had, moreover, in their souls, the solemn and heartfelt conviction of the grand truth and fact of the existence of God's Church upon the earth,—if they had believed the doctrine of regeneration, of the new life given to man upon the earth, of the entrance of man, even here, in this world, into the kingdom of heaven,—if, then, as a preparation for this supernatural and miraculous work of God's Spirit, they had taken the men and women, who were warm and pliable beneath their hands, and had trained and taught them in the Lord's Prayer, the Commandments, and the Creed, and in all their duty toward God and man, fixing in them the deep principles of Christian morality, and the fundamental doctrines of the Christian faith,—and had brought them within the Church, apostolic in its ministry, and liturgical in its worship, and, therefore, authoritative in all its doctrines,—how many myriads thus taught and instructed, thus trained, thus furnished with a distinct religious faith and definite religious principles, might have been good, earnest, sincere, consistent Christians at this day, instead of being now, as they are, scoffing infidels, or cold, self-satisfied non-professors.

But these men went forth with no apostolic ministry, with

no commission to baptize, without the creeds of the Church or its means of grace; and, therefore, we have seen their labors perish. And a most melancholy thing it is, to see so much fervor and true zeal, and real, if misguided, faith, fail in permanent results. But sadder still it is to know that around us are great multitudes of men and women in whose hearts, at one time, real sorrow for past sins and real faith in our Lord Jesus Christ existed fervently, and yet that these are now perished and dead.

Truly, in reference to earnest teachers with imperfect doctrines and organizations, we may say, "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for time shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If a man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss: but he himself shall be saved; yet so as by fire."* Looking at such men as Calvin and Luther, Edwards and Wesley, the founders of the popular systems of the day, and the fact of their unquestioned faith in our Lord Jesus Christ, we believe the above passage of Scripture to be most true with regard to them and their systems. Time is trying their work, and it is perishing from the foundations. And yet we must feel deep sorrow for them that they preached but half the Gospel, and that because of this their deficiency, the earnest repentance and the fervent faith of multitudes have been poured out idly upon the earth. And that at the same time that the prophets of this mutilated Gospel without a Church were tens of thousands, spreading over the whole nation everywhere, the Apostolic ministry of the Church of God were but six or seven hundred in this land.

Now, the doctrine which these men preached is undoubtedly true,—that man, in a state of nature, is under condemnation

*I. Cor. iii. 11–15.

before God, and as such, he needs an atonement and pardon for his sins,—that his state by nature is a state of guilt. Does not, then, a state of condemnation require as its remedy *a state of pardon?*—a condition of guilt, *one of forgiveness?*—a world of sin into which the man is born, a world and sphere into which he may be new born, and wherein all the objective facts of that new sphere of his existence shall be means of breathing upon him the light of heaven and the vital power of the Holy Spirit, the Giver of Life? Surely the one state, under God's providence, demands, suggests, nay, implies and proves the other, under God's mercy and grace.

The poverty-stricken, feeble, religious thought of this present day cannot rise up to that grand idea. It looks at itself merely. Any change, it thinks, is in itself,—none can exist outside of itself. The man was in the world of wickedness before his conversion: he is in it still. That there is a spiritual world upon this earth, a kingdom of heaven actually organized and actually existing, a Church of God—One Holy Catholic and Apostolic—this narrow religion only hears of it to deny it. And yet no idea is more prominent than this through the whole of the New Testament; nothing more plain than that the Christian regeneration is not exclusively internal—only a change in the man inwardly—but is also a change for the man outwardly, in his being transferred into a new sphere, wherein forgiveness and pardon and acceptance with God are the breath and air of that new world, as condemnation and guilt of the old state and world of sin wherein he was born. The first, therefore, is the state of nature and spiritual death; the second is the state of grace and life.

Now, let us look on these two states or spheres. We find that the very fact that they are real states and conditions implies a precise and definite time and place of transition from the one to the other, manifest and evident to the man himself, and also capable of being testified to by others. See, in civil life, the entrance into citizenship, into marriage, into the obligations of alliance, or contract, or of debt,—how marked or

distinct they are. So it is in religion, with these two states of condemnation and salvation. In baptism, a covenant between man and God is publicly concluded before the whole congregation, by the man's own consent and will; on the part of God, His minister and ambassador is present; the man and his sponsors on his part; it takes place in God's own house, solemnly consecrated and set apart, and in the most public part thereof, with an outward and visible sign and express words of obligation, with exact and unvarying promises of faith, of renunciation, and of obedience on the part of the person; kings and paupers, men and women, adults and infants, make the same promises. And on the part of God, the words of Christ are used, His words prescribed by Himself in the beginning. So that the form and matter of the sacrament has continued the same, unvarying and unchanged, for eighteen hundred and thirty years. What does all this mean and signify but the termination, precisely marked, of an old condition and state,—the entrance into a new one, distinctly defined? And thus to the baptized man, having the qualifications of repentance and faith, the moment of baptism is the precise moment of transition, over a line most definitely marked, from a state and world of condemnation and guilt to a state and sphere of grace and pardon.

This doctrine is the doctrine of the Scriptures. It is maintained in the Nicene Creed,—"I believe in one baptism for the remission of sins." And it is only an inadequate conception of the work of the Holy Spirit, an implicit, infidel denial, that in time and place, He exerts His influence,—only a denial of the reality of the Church, and an utter loss of the idea of sacraments in their spiritual effect,—only the most confused ideas of the office of faith and repentance, that can gainsay this truth. But for us, as ministers and ambassadors of the Church of Christ, we can say to the man approaching baptism, "Have you a true repentance and a real faith? Then, for you, *at the moment of your baptism*, the Holy Spirit applies to your soul the atonement and sacrifice of your Lord in whom you believe,

and gives you full and perfect forgiveness of all past sins. He regenerates you also *at that moment*, and henceforth, as a son of God, you are within the domain of grace and pardon,—not of condemnation. "Christ hath redeemed *us* from the curse of the Law." * "Sin shall not have dominion over *us*, for *we* are not *under the Law*, but *under grace*." † "By whom also *we* have access by faith unto *this grace wherein we stand*, and we boast in the hope of the glory of God." ‡

Let us look through the whole of the New Testament, and we shall see, throughout, the conception of a Church actually existing upon the earth for man, the kingdom of God in the world, a real and living sphere of existence; and within it, for man, the grace of the spirit ever breathing upon the flame of the spiritual life that is within him, with pardon from Christ and grace and forgiveness of all sins, on the one condition of his acceptance of these gift with a sincere and living faith. And thus his former state was a state of condemnation and guilt,—his present state is one of salvation and grace and acceptance before God.

We are not afraid that our readers should mistake us, knowing, as they do, the twofold condition in which all things are, that "all things are double, one against another, and God hath made nothing imperfect."§ For instance, in the case of health,—there is a healthy or an unhealthy man, a healthy or an unhealthy climate around him. We say the man is healthy and the climate healthy, in different and yet real senses. So the man is free, and the country in which he dwells is free. So it is with the Church. It is for the baptized man a state of grace and pardon, and he is within that state actually; but *for himself, as a baptized man, a son of God, he is pardoned*, only if he have a living faith.

Of course, lying underneath this consideration is the doctrine of the free will of man, that man,—being regenerate, is capable of sinning by an act of his own free will. We may further say that the Christian doctrine of free will is a fundamental doc-

* Gal. iii. 13. † Rom. vi. 14. ‡ Rom. v. ii. § Jesus, the son of Sirach.

trine, without which religion is utterly impossible. For if man have no free will, he is merely a grain of chaff floating upon a midnight storm, the plaything of a blind and irresistible fate. And if man has free will, then he is responsible to God and man. On these considerations, the man who is within the Church is in a state of grace,—and his faith freely availing itself of all the advantages he has, determines his actual condition. It is a fact that the state of mere nature is a state of condemnation. It is also a fact that the Church of God upon earth, abstracted from all consideration of the individual man, is a state of grace, of pardon, of forgiveness, within which, because of this fact and truth, all men should desire to enter.

It is, we admit, a hard thing for ordinary Christians, who have been accustomed to think that there is no spiritual blessing of forgiveness save by their own immediate personal and conscious efforts, to conceive that a calm, unexcited state of mind, that rests quietly in the assured confidence of its citizenship, is faith. But look at this analogy guaranteed by the Scripture itself. Here am I, we will suppose, a citizen of an earthly state. I go on quietly, my obedience to the law is my happiness. It is a real obedience. And yet I am hardly conscious of the existence of the law,—certainly not as a compulsory rule, an external trammel, forcing and compelling my course in a definite path. No; the external path of the law of the state I travel in, not from compulsion, but from the fact of my internal principle of uprightness, my reason and my moral feeling, as a citizen and a man. I therefore am scarcely conscious of the existence of the law. Yet it exists. It is for me almost unfelt and unseen. But the moment I transgress it, that moment the law manifests itself, as ever in being, condemnatory, stringent, and stern. This fact,—that the law is as it were imperceptible and indiscernible to the law-abiding citizen, seeming for him almost non-existent, and yet is brought forth at once to his consciousness by transgression,—was fully evident to St. Paul, that man of great genius, whose office in the Church seems to have been the explanation of all the mysteries of man's

being by the mysteries of grace. "But we know," he says, "that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for the murderers of fathers and murderers of mothers." *

Thus it is with the law of God in the Church of Christ. Formerly, we were in a state of condemnation; now, of freedom and forgiveness, of salvation, of pardon, and absolution from sins,—a state of grace and mercy, and the atoning blood of Christ our Lord. And the same relation that the civil and criminal law, enacted by and prevailing in the State, has to the citizen who, upon internal moral principle, abides by the law, that same relation has the law to the member of the kingdom of Christ our Lord, who has the inward living faith. By faith we do the works of the law,—by faith we are free from the law,—by faith we are justified before God without the law. The law does not cease to exist, but in our heart a more efficient principle reigns, and a more brilliant light exists—the principle of faith in God through Christ, and the light of the Spirit. And these enable us to do all the works of the law,—all that the law prescribes to man,—by the light they cast, and the power they give us. If we cast these away of our own free will, if we sin wilfully and consciously, then the light being quenched in our own souls, at once the law reveals itself in the light of nature,—it manifests itself as condemnatory. It is made for sinners,—and heaviest its verdict is upon sinners in the Church, those who willingly sin after they have come to the full "knowledge of the truth, and have tasted of the heavenly gift."

But for those in the Church who are in a living faith, for them there is perpetual light and continual progress by all the means of grace that are within the Church. For them, their state is one not of condemnation but of salvation and absolution. By baptism their sins have been forgiven and pardoned, and henceforth all means of grace received in faith are means

* I. Timothy, i. 8, 9.

of absolution to them. The Holy Communion, first of all, means,—"This is my blood of the New Covenant, which is shed for many for the remission of sins,"* our Lord himself says. Again, in the Word preached and received by the faith of the Christian man, there is remission of sins in the Church of Christ. Nay, in every prayer of the regenerate man there is a power of absolution, of receiving and of laying hold upon forgiveness. And by the very fact of their commission the ambassadors of Christ have the power in the Church ministerially of pronouncing and declaring to the penitent the absolution and remission of their sins.†

Such are to the regenerate man the results of the fact that there is a real kingdom of heaven upon the earth, and that he is really and truly in fact, and not merely in idea, a member of it. "He that believeth on Him is *not condemned:* but he that believeth not is already condemned, because he hath not believed on the only begotten Son of God."‡ "There is therefore *no condemnation* to them that *are in* Christ Jesus, *if they walk not after the flesh, but after the spirit.* For the *Law of the Spirit of Life* in Christ Jesus hath made me free from the Law of sin and death."§

We have dwelt upon this consideration, perhaps, more than we otherwise should do, because of certain faults in clergy and laity, which we have seen, that show a carelessness of this truth, and of action upon it.

It is plainly asserted in Holy Writ that there are two different positions in this world for man: the man in the state of nature,—the man within the kingdom of heaven. The position of this last, manifestly requires a different teaching. How often have we heard fervent, sincere men preach to the baptized, both good and evil, as if they were aliens,—under no covenant and no obligations to God in any way! As if a statesman should address good citizens as foreigners; and those citizens,

* St. Matt. xxvi. 28.

† Bishop Andrewes' Sermons, On the Absolution of Sins, vol. v. p. 82.

‡ St. John. iii. 18. § Rom. viii. 1–2.

again, who were really rebels and traitors, as mere alien enemies, ignoring and casting aside in both cases the fact of their citizenship!

But grievous as this is, in its effects upon the clergy, it is far less disastrous than upon the laity, for the Baptismal Services, which almost weekly the clergyman uses, the Catechism, the whole theory of the Prayer Book, keep up in the clerical mind more or less this doctrine of the kingdom of heaven, and all its legitimate consequences. But for themselves and for their children, how utterly careless are some of our laity, even pious and good people. Look at our congregations. They are in the Church for the express purpose of liturgical and responsive worship. They are there with their Prayer Books by them, with naught else, for the time, to do; there in that place they are, at that time, for that object. And yet we all know of congregations in which a response is hardly obtained, a mere faint whispering murmur arises from half a dozen or a dozen among a thousand people, and they seem afraid of their own voices! What is this? It is utter thoughtlessness, utter ignorance of the great work they can do for their own souls, in liturgical worship.

We have shown how these services, used authoritatively by the clergyman, accepted with faith by the persons responding, are an actual means of education and instruction. They are more important still to the Christian, when we look upon the Church as the kingdom of Christ, and the baptized man as a subject and citizen thereof. For, take any part of the Church services, we will say, any one of the Ten Commandments. The clergyman utters it to the people, with the authority of his office. It is read in their hearing, in a tongue understood by them,—read to them as children of God, as Christian men and women. What else is this but the proclaiming and promulgation of a definite portion of the law of Christ to the conscience, the reason, the heart of each person there present, as bounden upon him personally and individually? And, if then, with a living faith, he applies it to himself,—acknowledges, confesses,

accepts it by faith,—what a great work he does that moment for himself; what a great problem he solves in one sentence for himself personally! For then, when the man responds with faith, the Law concurs and coexists with his faith,—the Almighty power of pardoning grace, with his free will,—the ministerial authority of the ambassador of Christ, with the personal faith of the Christian man. All these elements, which, as discussed by Calvinists and Lutherans on the one side, and Roman Catholics on the other, on the grounds of mere argumentation and intellect, seem so antagonistic, so clashing, so unreconcilable, are brought together and reconciled by the act of personal faith in the liturgical response of the Christian in Church, "Lord, have mercy upon us, and incline our hearts to keep this law." How many deep questions does this response solve for the Christian soul, in one breath, when uttered in the Church of God in heartfelt faith?

Repeat that sacred attitude of a willing faith, freely bowing itself before the Law of God, freely accepting it through grace as a rule of life,—the same rule, yet infinitely varied in the Decalogue, in the Psalms, in the Litany,—this affiance of a willing faith, moved by grace, freely accepting and embracing God's law,—repeat that act of faith in the secret heart and in the voice, perhaps one hundred times in the course of the services of one Lord's Day, and think how a great work of pardon and grace is done for the baptized man.

Consider, again, widely and deeply and weightily, the influence, upon the life, of this blessed work going on year by year, for a whole lifetime, from childhood to old age, and the reason can be plainly seen why the Church of God has always had liturgical services,—why men no sooner abandon the Church than they abandon them.

How much, then, it is the duty of our laity to assume, as Christian men and women, a true attitude of faith toward all the services of the Church, toward all the means of grace; to set their minds with firm attention, to lay hold day by day, with a living faith, upon every means by which they are sur-

rounded, from every point to receive the electric power of the Spirit; and then habitually to think, "not of myself, not of my own power and deserving, but because I am a child of God on this earth, in the kingdom of God, and under His Law, a perpetual freedom, a daily and hourly forgiveness and absolution are extended to me by our present King, our Lord Jesus Christ, on the one condition of maintaining a living and habitual faith.

The discussion of this subject would be inadequate if we did not bring into consideration, along with this, another branch of the kingship of our Lord, which we now proceed to examine.

Every man that has in the slightest degree thought upon his own nature, has felt within himself that inward power of voluntary action which we call free-will. He has felt, also, externally, a limitation upon this power from the pressure of external circumstances. Now, when we come to consider, in modern times, the excuses that men ruined and engulfed in sin make for themselves, it is this matter of circumstance that is constantly alleged,—temptations that stood around them, hemmed them in on every side, overpowered them by their seducing and captivating influence. And, again, when we look to actual life, we see no small reason for such an opinion in the actual existence, before our eyes, of persons whose reason and sense of self-interest, and strong, natural common-sense, have been overpowered by temptation. And this common fact of human life is put forth in eloquent novels, in glowing poems, as an excuse, almost a justification, for vicious self-indulgence. Nay, so important is this fact of the strife between free-will and circumstance, that the greatest genius of the last century, Leibnitz, seeing that it was absolutely necessary that it should be taken into account, framed upon this, his philosophic theory of Optimism. Of this philosophy the fundamental principle is that everything is for the best,—a theory amply refuted by one glance at the facts of moral evil, of the sins of men, and of personal responsibility. And yet it

has within itself the elements of a great truth. There is a Christian Optimism, a sense in which every circumstance is for the best. It is a living truth for the regenerate man, the son of God through Christ, in the Christian Church, when he meets all outward circumstances with an inward living faith. Everything, *then*, for him, is for the best. "We know," says the Apostle, "that all things work together for good to them that love God, that are the called according to His will." *

"There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to endure it." †

We have seen that as a King, Christ our Lord has in His kingdom a real and true Law. We have seen, also, that there is in that kingdom forgiveness and pardon conveyed by all the means of grace to the faithful citizen of that city; but here is a promise for us still greater and more glorious, that our King, the God-man, infinite in power, omniscient in knowledge, without limits or bounds to His mercy and love, shall so rule and sway the tides of circumstance, shall so control all the events that touch upon those who are within His Church (the called according to His will), that all things shall work together for their good, upon the one condition, "that they love Him." He has promised, also, that no temptation shall be irresistible to those who strive earnestly in faith, with prayer to the Father through Him, but that inward strength shall be supplied to resist successfully, or else that, from without, by His omnipotence, a way shall be made for us to escape.

Here, then, is the completion to the baptized man of his position in the kingdom of God in this world. Let him, in what climate soever he may be, whatsoever position he may occupy, whether rich or poor, bond or free, strong in intellect and education, or feeble in mind and ignorant,—let him *only have a living faith*, and *for him* Christ reigns omnipotent upon the throne of heaven; *for him* all events that happen *are for the*

* Romans, viii. 28. † I. Cor. x. 13.

best; for him no temptation is irresistible; but *he* is travelling onward, among God's elect, through the wilderness of this world, with his *ever-present* King and Captain in the van, leading him onward by the way that is *for him the best*, from Egypt *through the wilderness* toward the everlasting land.

CHAPTER VIII.

The effects of the Church and her means upon man's ignorance, his insubordination, and his guilt, have been seen in these last chapters. We come now to the fourth consequence of sin,—its pollution or stain, and the influence upon this of all the means of grace.

We do not know why it is that the good has always been signified by light and the evil by darkness; but so it has been, and is, in the speech of every nation in the world. So it is in the unvarying language of the Old and the New Testament. "God is light, and in Him is no darkness at all." * The wicked hate the "light, because their deeds are evil." † "God hath called us out of darkness into His marvellous light." ‡ "Ye are all sons of the light and sons of the day. We are not of the night nor of the darkness." § Undoubtedly this language, common to all nations, is part of that symbolism by which the whole world and all the objects that are in it are naturally typical to man and intended to instruct him in spiritual things.

Analogous to this is the universal conviction of the pollution of sin. It would seem as if our brightness were soiled, our glory darkened, and we were polluted and defiled by sin, so as to be filthy and unclean, both before God and in our own eyes. We need cite no more than the prophecy concerning our Lord's atonement in the Old Testament: "There shall be a fountain open for sin and uncleanness;" and again, in the New Testament, "The blood of Jesus Christ, His Son, cleanseth us from all sin." In truth, these are two separate ideas

* I. John, i. 5. † John, iii. 19. ‡ I. Pet. ii. 9. § I. Thess. v. 5.

connected with the fact of sin,—the guilt, first; and secondly, the pollution, or stain. The first declares that we are obliged to punishment; but this last asserts that by every sin we commit, there is a stain upon our nature, defiling it, and making us polluted and filthy in our own sight, and in the sight of God. And therefore the sacrifice of Christ, the blood of the Lamb of God, has this effect,—that not only it remits the guilt, but it cleanses also from the stain.

Now, as before, we do not put aside or deny the great value of individual faith, but we desire our readers to consider the Church as a real sphere of existence, in which man is placed by his baptism; and we wish the objective influence of the means of grace in this direction to be well weighed and considered.

And first, we would suggest to our readers to take into account the profound difference that there is between our theory of regeneration and those of others. We consider one part of regeneration to be the inplanting of an organic life—the life of Christ—within us. This implies that, within us, and yet not of us, there is an internal purifying and cleansing principle and power upon which, as a most precious gift of grace, we may rely; that it will grow in us if we impede it not, more and more, until, at the resurrection, it arise in us perfect and complete, raising us from the dead. This is the spiritual life of our Lord, the glorified and perfected God-man. And in this world, this life is in us from the moment of our new birth, growing and increasing, and therefore sanctifying and purifying us from the stain of original sin. It is fed and nourished in our being by all the means of grace; and it decays and is enfeebled in the regenerate man only by wilful sin. "And we have," says the Apostle, "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are perplexed on every side, yet not crushed; persecuted, yet not abandoned to despair, . . . Always bearing about in the body the dying of the Lord Jesus, that the *life also of Jesus* might be made manifest in our

body. For we which live are alway delivered unto death for Jesus' sake, that the *life also of Jesus* might be made manifest in our mortal flesh." * Again, it is said, "Christ, *who is our life*";† and "*Our life is hid with Christ in God;*"‡ and "He that *hath the Son hath life.*" §

How much superior this conception of Christ as being really the life to man, of the actual reception in our regeneration of an organic spiritual life received from Him and abiding in us, is to these shallow Socinian ideas of regeneration as a mere moral change, that are so prevalent in the masses. A spiritual change of the most real kind, that is, a true repentance from past sins, on religious motives, and by the supernatural and miraculous influence of the Spirit, and then a true personal faith in Christ produced in the same way, must result in a moral change of the most effectual kind. But even such a spiritual change is not regeneration. It brings not the man within the Church of God. It plants not in him the life of Christ. It merely prepares the soil for the seed which comes from God, which is the life of Christ in us. And when the gift is given, then, within our being, there is a new principle, a life above nature, a purifying vitality, passing through our whole being with a cleansing and renovating power. It is not from ourselves or our nature, but it comes to us from the merits for us of Christ, the God-man glorified upon the throne of heaven.

What have I, then, as a son of God, to depend upon, in this world, for my purification from the stain of sin? Is it my own faith, or my own works, or my own emotions? No. Primarily it is the fact that Christ has suffered for me, has shed His blood as an atonement for my sin, and then that this blood has been applied to me, and I have been born of God, "I bear in my body the dying (the effect of the death) of the Lord Jesus, that His life also should be manifested in me." ‖ The fundamental and primary principle, therefore, of spiritual

* II. Cor. iv. 7–11. † Coll. iii. 4. ‡ Coll. iii. 3
§ I. John, v. 12. ‖ II. Cor. iv. 10.

sanctification and purification is to me the death and the life of Christ. Faith is secondary, although all-important. It apprehends and confesses, and is assured of the fact of our Lord's merits. It seeks nourishment and support for that sacred principle of supernatural life. It brings forth in man the fruit of good works. And yet we are but branches in the vine. Our life is not our own, but is from the root in which we are grafted. This life of Christ, then, is to the Christian the primary fountain and source of all Christian purity and holiness,—of our perpetual dying unto sin and living to righteousness. And faith, although it be the living hand by which he lays hold of all the means of grace, is but a secondary and instrumental cause.

But, in addition to this primary cause of purification in the regenerate man, there is another. In the ordinary indefinite Christianity of the day, the Spirit is taken to be the influence of the Gospel upon man, just as we use the phrase "the spirit of Shakespeare," or "the spirit of the age." But in reference to that which is more orthodox, the truth is very distinctly held that the Spirit is the third person of the Holy Trinity, a personal being and very God, the Spirit of Christ in deed and fact, by whose means the truths of religion are brought close and applied to the soul.

And yet we find among those who hold the truth in regard to the Holy Spirit a very great short-coming and deficiency in their views. They look upon the Holy Spirit as something external and occasional, an influence which comes wholly from without. Now, in reference to the Scripture doctrine of the Spirit and His relation to the regenerate man, this is a sadly weak and deficient view. The Scripture doctrine takes it, that the baptized man is not merely externally admitted into the sacred enclosure of the Church of God by the Holy Spirit, but also that by the fact of his being the son of God, the Christian has an inner gift, of the indwelling in his humanity of that Spirit, "by which all the building fitly framed together groweth unto an holy temple unto the Lord." * And this so actual

* Eph. ii. 21.

and real that impurity of the body is a sin, just as the defilement of a temple is a sin. "What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which *ye have* of *God*, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." * "The Spirit of truth dwelleth with you, and shall be in you," † saith our Lord himself. "The Holy Spirit dwelleth in us." ‡

There is no doctrine in the Holy Scripture more certain than these two concerning the Spirit: first, that He comes to all men in this world in various ways and by various means of access, calling upon them to repent from sin and to turn to the right path. And as no man in this world was ever so hidden that the universal, permeating, circumambient air could not reach him; so no human being was ever so plunged in the depths of destitution, or viciousness, or ignorance, or paganism, but that the Spirit of God could reach him and did reach him,—if we only could see as the Almighty Father sees, from whom "are His goings forth unto the sons of men." And this we call "prevenient" grace,—the grace of the Holy Spirit that "goes before" all acts of goodness in man, and calls all men to God.

And, secondly, to the regenerate man there is not merely an outward calling at times, occasionally, of the Spirit, but an inward and constant indwelling, whereby the personal Spirit of God abides and dwells within him,—in his humanity as in a temple,—the Spirit of Grace and Glory feeding with his influence, as with consecrated oil, the sacred flame of the life of Christ that is implanted and lives within us.

To this inward cause, also, of sanctification and purification the Christian man is to look; he is to consider all external means to be means only, used and employed by the Spirit to give life and grace, and his own personal faith to be merely the hand by which he receives the gifts. His most inward and heartfelt appreciation of the truths he must consider to be only

* I. Cor. vi. 19, 20. † St. John, xiv. 17. ‡ II. Tim. i. 14.

the quickening of the grace that is in him from the indwelling of the Divine Spirit. With these provisos as to the sources, the twofold efficient and primary causes of Christian purity in the regenerate man in Christ our Lord and His Spirit, we come to consider the secondary and instrumental causes that exist and are employed in the Church of God.

Now, if we look at human nature itself in the light of our own experience and of Holy Writ, we find two things most clear: first, the fact of this pollution, and, secondly, its position. It exists as a fact,—and in the heart of man.

Let us see what this implies. This, first, that in the nature of man there is an innermost portion,—the heart, a secret and retired chamber, as it were, impenetrable by his fellows, indiscernible save by the eye of the omniscient God. And therein the man personally dwells alone, with his thoughts, his intentions, his desires,—knowing what in truth and reality all these are himself, unknown by his fellow-men, and only now and then, by a word or an action occasionally, indicating the character and significance of that hidden depth.

Secondly, that secret shrine is the chosen abode of the affections, that highest and tenderest part of our nature, by which we are bound to our fellows in society.

And thirdly, that there—in the secret heart—most easily are these perverted into base and evil appetites, vile passions, raging and burning lusts, making that which should be an inner temple and presence-chamber of the Holy Spirit, to be a sweltering and sunless den of savage beasts,—a home upon earth for all the foul spirits of the abyss to enter in and dwell there.

There, as all men know, in the heart, is the origin and source of all the pollution of man by sin. There, the natural tendency of man toward sin meets with the secret suggestions of Satan and his hosts. There, in the darkness of the heart, the evil commences, and thence it issues forth full-grown. "Out of the heart," says our Lord himself, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. These

are the things that defile a man." * And these facts, so plainly asserted in Holy Writ, are just as plainly understood to be true by the experience of every thoughtful man who has any knowledge of human nature and of the world.

See, then, in reference to these facts, the weighty significance of the doctrine of regeneration, the immense value of our doctrine of an implanted inner life of Christ, with an indwelling, sanctifying power of the Holy Spirit of God; and again, of a holy Church, a real kingdom of Christ upon earth, filled with all the means of grace, of pardon for sins, of sanctification and justification. Taking these facts of nature and of the Gospel to be true, let us see how the means of grace within the Church tend to purify the man and to cleanse away the pollution of sin from his secret soul. Let us look, first, at the effect upon the heart of the whole Gospel of Christ, read publicly in the church from year to year. The clergyman is there, in the church, reading with authority; the people are there, that they may receive the teaching of our Lord with submissive faith. Does any man, we would ask, upon this earth sufficiently comprehend, in its width of meaning, its depth and surpassing fulness, that saying of Christ to His disciples: "Now are ye clean through the *Word that I have spoken unto you*"? † Does any one fully comprehend what a cleansing, purifying, sanctifying influence *the words* must have upon man, which the Eternal Word of the Father spoke, during His abidance here upon the earth, with the tongue and voice of a sinless humanity, to His believing disciples? Look through the whole of the New Testament, and this phrase, "the word of God," has there two senses; the first, the personal sense in which Christ is the Eternal Word of the Father, and the second, of the message in its widest import which that Word, becoming incarnate, spake to man, in the speech of man.

This sacred word we have in the Scriptures, read by His ambassadors publicly before the people, with authority, received by them with submission and faith. Of course, in examining

* St. Matt. xv. 19–20. † St. John, xv. 3.

this Word as read in the church, we leave out of our consideration the Roman Catholics, as it is manifest that their use of the Latin language exclusively in their services hides away from their laity all liturgical instruction. And, so far, there is with them a very great loss of the purifying influence of the Word of God. We need not speak of dissent in any way, for there is no doubt that until of late there was, even among the most zealous dissenters, a most ruinous neglect of the public reading of Holy Writ. One example will suffice: "In all the (Presbyterian) meetings of the north of Ireland," says Archbishop King (1650–1729), "in a whole year, perhaps there is not as much Scripture read as in one day in our Church, by the strictest inquiry which I could make." *

Now let the baptized man, with these thoughts in his mind, take the Services of the Church. Let him go over them, through the whole Christian year, from Advent throughout. Let him think how frequently, how impressively, how solemnly the teaching of our Lord himself, in His own words, is urged upon the faithful in the second lessons of the morning and evening throughout the whole year, and in the appointed Gospels of every Sunday and holy day. Let him then take the lessons read from the Acts, and those from the Epistles, as many in number, and the Epistles in the Communion Service, and think that these last are really and truly the commentaries upon our Lord's words of inspired men, His own apostles, and the application by the Holy Spirit, of the Word of our Lord Jesus Christ, to all circumstances of life. Let him take into account, then, the millions that hear, and estimate, if he can, the effect of this definite and distinct teaching in purifying and cleansing the hearts of believers. Then shall he have some faint, imperfect sense of the purport of the words of our Lord, "Now are ye clean through the Word that I have spoken unto you." †

Of course we, as Churchmen, do not deny the right of

* King on the Inventions of Man in the Worship of God.

† St. John, xv. 3.

each private Christian to read for himself the Holy Scriptures. It is a duty plainly asserted in our second Collect for Advent, publicly before the congregation. It is a franchise of each baptized man to read the Scriptures in his own language, as distinctly held in the primitive Church as in ours, and, as we believe, most plainly asserted in Holy Writ as a privilege, and enjoined as a duty. All this is true. Still, the public reading in the ears of the people, with authority, by the commissioned ambassador of Christ, and the submissive reception from his mouth of the Word of God into the secret heart by faith, is a matter of distinct and preëminent importance. The private man, in his private perusal of Holy Writ, may place himself in an attitude he cannot take in reference to the same Scriptures, when they are read with authority in the church. He may neglect its perusal, he may treat it as a common book; but in the church, if he be there, he must hear it read, he must consider it as no ordinary book; and we suspect that where the Scripture has not been read in public worship systematically and abundantly before the people, on any pretence whatsoever, it is because the tenor of the New Testament, taken as a whole, day by day the entire year through, reproves and condemns the scheme of doctrine held. Therefore they do not read it.

Now, considering our Lord as the one spotless and sinless man upon the earth,—considering ourselves, also, as the sons of God in this world, and yet liable to temptation and to sin,—we have, through the whole of the New Testament, in our Lord's Word and in His life, for all actions in the present life, the most perfect rules of purity.

See how the nature of God's Law is laid before us constantly, and our obligation to obedience. Consider how man's being is so unfolded and laid open by it, in its widest extent and its most subtle depths, before the eyes of all men,—that deep mysteries unknown to the men of genius, the sages of the Old World before our Lord's advent, are now uttered and understood by children. Behold how the nature of God is

declared most distinctly in plain words; that problem so difficult to the human race antecedent to revelation. See the great truth revealed of the incarnation of the Eternal Word, and all the manifold consequences to the morality of man that flow from it. See the doctrines of the atonement and sacrifice for sin by Christ our Lord; of the mediatorial reign of Christ before the throne as Prophet, Priest, and King; of the grace and influences of the Holy Spirit; of the existence of a Church upon earth and its ministry; of the nature and influences of the Sacraments; of the ministry of angels to us who are the heirs of salvation; of the communion of saints; of Paradise and the future judgment; of heaven and hell. All these truths are read in our hearing constantly; all these lie upon the face of Holy Writ in the pages of one small book, the New Testament. There is not a doctrine of all these that does not come in the closest and most practical contact with the soul of the baptized man when read and heard and received by faith; not a doctrine of all these that does not give moral knowledge, supply motives to righteous action, regulate, control, purify, and cleanse the inner heart of man. Nay, not a line is there of Holy Writ, *as completed by our Lord*, not a sentence, but may be to the man a sacred fountain of life, a fundamental principle of action passing through his whole being, as a living stream of purity of motive and sanctity of life. What, then, is the whole of revelation, the Word of the God-man, and the inspired comments of His disciples upon it, heard in the church, and received in faith through the whole course of the life of a Christian,—what is all this but a new world of light and life and purity, of cleansing waters and bright sunlight and breezes from heaven, embracing and enfolding the man, admitting him, as it were, by the key of a sanctified knowledge, into a new heaven and a new earth? What is it for the baptized man, considered as a reasonable being, capable of moral action, but a perfect philosophy of life and action, a new and complete moral and ethical science for the whole human race, of which the author is the Only Be-

gotten Son from the bosom of the Father; man, born of a woman, upon this earth, for us? And the school of this teaching is every church, over the whole world, wherein the Scriptures are read in the ears of the people in their mother tongue; the teacher is the Holy Spirit, and the power that is taught, and learns, is the living faith of the regenerated man.

Our readers who are not within the Church (for such we may possibly have) may think this to be exaggeration. Yet, let them take the Christian doctrine of chastity as now professed in all civilized nations,—let them contrast it with the heathen estimate of the sex, and the coldest historians that have historical insight and impartiality can attest that it sprang from the Christian doctrine of the incarnation, and that Article of the Christian creed, "conceived by the Holy Ghost, born of the Virgin Mary." There were, undoubtedly, in middle-age Europe, exaggerations, and very unchristian exaggerations, of the formative principle of chastity, in an idolatrous reverence for the Blessed Virgin; but still the result is what we have stated. The one fact that God our Saviour was born of the Virgin, in its intellectual and moral action upon the human mind, continuously, throughout the ages of Christian history, has lifted woman up from her debased and degraded position, and placed her on the same level with man.

Again, take the Christian doctrine of marriage and divorce; and this, as distinguished from the old pagan doctrine of marriage, shall be seen to be a source and origin of moral purity. And so might we go over the whole of the New Testament. We might take any or every doctrine that lies upon its pages, and manifest, from the course of history in the world, its sanctifying influences upon man, in the family and the nation, as husband or wife, as father or mother, as son or daughter, as brother or sister. We might show, in truth, that civilization, in the real sense—including not only progress in intellect, and the increase of the conveniences and comforts of life, but in morals, the acknowledgment and acceptance of righteous principles of action—comes from the fact that the

words of our Lord, the seed-grain of all morality, have been for ages flung broadcast upon human life, and been adopted as principles of public opinion, of municipal law, and of state and national action, even by unbelievers.

But to return from these more general illustrations to the particular facts as concerns the Christian man admitted into the Church of Christ by holy baptism. He is regenerated. Therefore in him is the purifying and sanctifying life of Christ implanted. In him the Holy Spirit dwells as in a temple, aiding his spirit with the merits of the sacrifice and atonement of Christ,—"to purify itself even as He is pure." And he is within the Church of God upon earth, wherein all means and influences that meet him are means of sanctifying grace,—the sacraments of the Church, the work of her ministry, her worship, her doctrines, her principles. And lastly, and above all, the words of his Lord, the teaching of the one sinless man upon the earth, is perpetually impressed upon his soul, and the life of that one man is perpetually held up as his example. Cannot the Christian man see that all these influences around him, in the Church, tend to cleanse away from him the defilement and pollution of sin, if he only employ and use them with a constant faith, if he only receive them into his heart. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And *every man that hath this hope in Him purifieth himself, even as He is pure.*"*

* I. John, iii. 2. 3.

CHAPTER IX.

As a matter of fact, we see the misery and wretchedness of the human race upon the earth. As a matter of fact, also, we see original sin as a flaw existing in every human being, and the existence, furthermore, of a law which reveals to man the moral perfection of which his nature is capable, and condemns him also. By himself, therefore, of his own powers unaided, man cannot obey the law, is condemned by the law, is guilty before God. From these premises, then, taking *them alone* to exist, the Calvinist brings forth his hateful doctrine of Predestination and Reprobation,—doctrines that depend upon bad philosophy and worse Greek, for no such word is there in the original of the New Testament as predestination in the sense of absolute decrees, doom, destiny, or fate,—the word meaning, simply, to predispose, prearrange, or preordain.

What, then, is man's state by nature? Of himself, of his own powers, of unaided nature, he cannot please God. The law is around him, it condemns him, it makes him guilty before God, it manifests to him his sin and his pollution.

But is he the only being in existence? Is there for him nothing outside himself save God? Has God left man to dwell solitary and alone with his guilt, his pollution, his remorse,—in abject terror, in remediless despair? The answer is, No! For, external to man, there is a world of material things,—the wide earth his dwelling-place, with all its influences of storm and sunshine, of day and night, of land and sea; food upon it for him, and hunger also; toil and rest, sleep and waking,—a manifold world of influences that bear unceasingly upon him.

Then, furthermore, as he is a person, so is this world crowded with persons like himself. And from them thousandfold personal influences come—moral, intellectual, mental—all acting upon him, and he in return acting upon them in the same personal way. What does all this outward world, material and personal, mean? What is its operation and influence upon the man? And again, what interpretation shall we give to it in connection with original sin and man's condemnation by the law?

But one interpretation, say those men whose theory is that of the decrees: God having decreed, before all ages, the predestined salvation of some persons out of the mass, irrespective of their own works,—and possibly having decreed the damnation of all the others in like manner,—decreeing the end, he therefore decrees all the means.*

The meaning, then, of the external world, and its influences upon man, is, that it is a system of machinery for bringing about God's decrees of predestination and reprobation. This, and none other, is its effect. If I am reprobated, the Almighty so arranges it by His decrees, that all temptations shall be presented to me externally,—that I shall be importuned by them and led into sin sufficiently to bring about that result,—and so forms me internally, so weakens the power of resistance, that I shall yield to these. He gives me no grace to resist, or only grace enough to condemn me; light only sufficient for me to reject it. This theory is most hateful, this interpretation of the moral uses of the world is an outrage upon man's intellect and moral sense,—an insult to the Father Almighty. We cheerfully admit that the mass of religious men at this time, who call themselves Calvinists, do not hold it. And yet it is the very theory of Calvin himself, as may be seen in his own words.†

Now, admitting man's sinfulness, and man's condemnation by the law, and his inability to save himself, what interpreta-

* See Dr. Chalmers' Sermon on Predestination.

† See Faber, on the Doctrine of Election, pp. 45–47, for a series of extracts to this effect from Calvin's "Institutions." We have verified these quotations in the edition of the "Institutions," by Tholuck.

tion shall we, who are not Calvinists, give to this external world, —what work shall we say that it actually does upon man? Is it the carrying out of irresistible decrees? Or is it the calling forth in man of the thought of God and heaven and immortality; the bringing forth for him, in manifold sparks and rays, from the most unexpected regions, of that light which in the full glory of revelation beams from the Cross of Christ? We answer, clearly and distinctly, in the words of Bishop Butler, in his immortal "Analogy," that "this world is a school of moral probation to man, from the beginning of his life to the end of it." The interpretation, then, of this objective world of things and persons that encompasses man, is, that man, having fallen of his own free will, and being condemned, God was pleased not to execute at once the sentence of condemnation, but, as it were, to suspend it, and to place man in a state of reprieve. And man was not left alone with himself, his sin, and his sorrow; but in manifold ways God was pleased to send upon him spiritual influences, to give him moral knowledge, to call him to moral and spiritual action by means of the external world, both physical and personal, and also through it, by the light of the Word and the grace of the Spirit, sent to and acting upon all men.

There are two states of man's nature to be considered here— the state of nature before the coming of our Lord upon the earth,—the state of nature since that era. The first we pass over as no longer in existence. We only consider the state of mere nature as it now exists. What, then, is the state of mere nature now, in man,—the state of the man unbaptized, not born again in Christ? We do not speak of the man to whom Christ has been preached and who has rejected Him. Still less of him who, under the temptations of lust, or avarice, or ambition, has cast away the profession of the Christian faith, that he may get free, if possible, from the laws of Christian morality and the condemnation and the remorse of sin. But we speak of him who has not heard of Christ, who is, in the state of mere nature, a non-believer, not an infidel or an apostate.

What, then, is to him the external world and its influences? See you not that man in such a state is still a moral being, not a beast or a devil, but a fallen man? In him exist all the powers and all the faculties that man had in Paradise, although all of them are diseased, all of them unable fully to accomplish their ends.

Free-will, for example, exists in man still, as a natural power; he feels it; he is certain of its existence as a faculty in his being; no argumentation can convince him that he has it not. He acts upon his conviction, and takes it for granted. And yet, of itself and by itself, it gives the man no help. By it, unaided, he cannot do good; by it, unaided, he cannot even desire good: for it is diseased and disabled; it is as a limb that is paralyzed, a foot that cannot walk, a hand that has no grasp.

Again, in him is natural benevolence,—the natural kindliness of our being toward our brother man, a faculty in us akin to the good-will and love of the Almighty Father to our race. This, too, is in man; yet it lies bound and in chains, unable of itself to do aught of good.

Analyze all the virtues that make man happy in himself, or that tend to the good of his fellow-men, in all relations wherein they can come in contact with him, and you will conclude and be convinced that the roots and faculties of all these exist in man's nature and constitution. And yet all are in the same encumbered and enchained, diseased and corrupted state and position. Unaided, they can do nothing; without help and assistance, without healing, they do not act.

Nay, let us look upward and onward toward God and heaven and immortality. Has not man in himself all the faculties that look toward these glories far away,—all the powers that make him capable of recognizing and seeking after them? Is not man, even now, made in the image of God,—God-like? Is there not, even now, in him a natural faculty of faith, by which he desires to worship, by which he believes in the Unseen; by which, in spite of idolatry, of ignorance, of false philosophy, his soul leaps onward toward the idea of a Father,

omniscient, almighty, eternal? Has he not a natural faculty of hope, also, which overleaps the limits of time and space, and transcending the day and its engrossing toils, feels for itself no ultimate resting-place, no final, permanent abode but in Eternity? Has he not, even now, as we see him in this world, all the powers, all the faculties, all the affections that make him capable of dwelling with God in Heaven, immortally? Yes, truly, all these also here exist in man, yet all in the same condition,—all in themselves diseased and perverted. He is unable of himself, of his own free-will, of all his powers—the loftiest of the spiritual nature as well as the lowliest of his mere animal being—to obey the laws of God. Man, unaided, can do no good. *Of himself, in himself, by himself*, he has nothing but sin and its consequences,—guilt and pollution and shame, the sting of remorse and the agony of self-condemnation.

If man were left alone, with all his powers in this state, well might he frame to himself such a theology of presumption and of despair as pure Calvinism is; for all things within and without him would be of no import to him, save that of being means to carry out his natural wretchedness to final misery.

But man is not left alone. From the earliest time of revelation down to the latest, there is but one interpretation put upon external nature, but one significance assigned to it in Holy Writ,—that it witnesses to all men of God,—that it calls forth in all men the consciousness of their own being and the purposes for which it was made, and tends to awake in them all a desire to struggle onward toward God and freedom and immortality. Hear what the Psalmist says: "The heavens declare the glory of God; and the firmament showeth His handiwork. One day telleth another, and one night certifieth another. There is neither speech nor language, but their voices are heard among them. Their sound is gone out into all lands and their voices unto the ends of the world." * Again, listen to St. Paul, declaring the purposes of God in Christ

* Psalm, xix. 1–4.

among the heathen: "We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, the sea and all things that are therein: who in past times suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness." * Again, hear the same Paul declaring that "The invisible things of Him (that is, God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." †

And when, to the material created world, we add the world of man and society, and its various influences, we see still more distinctly, both in our own convictions and in the assertions of Holy Writ, that the whole external world of circumstances is used and employed by God as a system of means to call forth in man the knowledge of his state, to lead him onward toward a sense and a natural knowledge of spiritual things. True it is, that this knowledge is dim, it is uncertain, it is after all but an instinctive feeling in the dark, a vague, uncertain tradition. Yet it is ordained by God as a part of the agency of the external world upon man, that in a state of mere nature all men should be turned by Him toward the light. And this, again, has the same apostle asserted to the cultivated and subtle philosophers of Athens upon the Areopagus. "(God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations; *that they should seek the Lord, if haply they might feel after Him, and find Him, although He be not far from every one of us.*" ‡

We take it, then, that this, by God's will, is a part of His system,—that the external world should have upon man a moral and spiritual influence; that it should be a school of probation, to awaken, to instruct, and even, in some small measure, to aid and help man in his moral weakness. Not that man, by means

* Acts, xiv. 15–17. † Rom. i. 20. ‡ Acts, xvii. 26, 27.

of external nature, can save himself, but that God employs this outward world, which is made by Him, as a means of acting upon the moral sense of man,—a stimulus whereby he awakens in man the feeling toward a knowledge of Himself.

For it is not to be forgotten that the same flaw which passes through man's nature, and renders him, of himself, incapable of obeying the law of God,—making him subject to condemnation,—this same flaw is declared in Holy Writ to pass also through the whole outer world of external nature. The same wound that pierced through man's whole being, and all its powers, and left disease and death in them all, passed also through external nature and all its powers. Man was the lord and kingly vicegerent of the whole outward world, and the infection and vitiation that came upon him came also upon his realm. This, although somewhat obscured in our English version, is the undoubted doctrine of Holy Writ. "The earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to sin (vanity, in the Hebrew idiom), not willingly, but by reason of him who hath subjected the same in hope. And the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."*

Hence, from the outward world of nature, no more than from his own inward being, can man obtain full light and full freedom,—light enough to awaken, in some degree, his spiritual sense, to enable him to see his own state; freedom enough to struggle and be convinced, practically, that he needs a Redeemer, and that he absolutely requires supernatural help and aid to his weakness,—this is all that is given him. If, therefore, there comes to man, through nature, light and moral illumination, training and teaching, as in a school, this is not of nature merely, or its unaided powers. It is simply that the external world, being the creation of God, He employs it, although it is flawed and imperfect, that, by means of it and through it, His influences toward good may act upon man.

* Romans, viii. 19–21.

See, then, the flaw and vitiation in man's being, rendering him, of himself, incapable of obeying the Law of God. Behold the Law manifesting his duty to him, and yet the result being that by it he is condemned. Then behold the outward world, in its action upon him, as a perpetual stimulant toward that which, of himself, by his utmost exertion, he cannot reach. Truly, if you take man as he is, in himself, unassisted, there is no paradox, no contradiction of terms sufficiently strong, no antinomy of propositions discordant enough to describe him. But take these facts of man's original being, and of his present fallen state, and then place close by them the doctrine that this world is a school of probation, in connection with those of redemption and regeneration, and all becomes plain,—nature then is explained by the Gospel, and revelation is supported by nature.

We shall illustrate this doctrine of man's state a little further. In no man is sin committed with the dull stupidity of an unconscious brute animal; nor, on the other hand, with the despair of a condemned fiend,—an evil intellectual being, without help or hope. But in all ordinary cases of sin, the sense of degradation comes in, and of an organic fall from a higher state. This is what man's restlessness, and even man's misery, means: that God is perpetually awakening in him the sense and conviction of sin, in order that he may seek onward toward its full remission—toward a state of sonship and salvation, even in this world. Thus, by God's good pleasure, all men in the state of nature are being moved and led onward toward the state of grace, if they will only give themselves to His guidance.

And midway in the man's career, between the two states of nature and of grace, lies for him the one great fact of our Lord's death and sacrifice for sin, of the atonement of Christ. If to man in a state of nature there is light to lead him onward toward heaven, from the Cross, its rays fall upon the gloom in which he wanders. If grace be given, prevenient or assisting, to enable the man yet in the state of nature to move toward the state of regeneration, from the Cross does that mission of the Life-giving Spirit take its rise.

And with the application of the merits of Christ's death and sacrifice to the man in his baptism the state of nature ends. With it the state of grace begins. For, as regards man, baptism lies central between the two states, being the terminus that ends the one and begins the other. By being regenerate, by being born again, he leaves the old state, and enters upon the new. And, at his entrance into the new state, the first and initial gift to his faith is the forgiveness of all his sins.

We have seen the state in which man is, of himself, and of his own unaided nature. We have shown, also, that God does not leave him alone, even in a state of nature, but moves and leads him perpetually onward toward a better state. We give no more proofs of this, additionally, than these two in reference to our Lord,—the Eternal Word, and His Spirit: "This is the true light, that lighteneth every man that cometh into the world."* "The grace of God that bringeth salvation hath appeared unto all men."† We fully believe that the beams of light which come from Christ our Lord reach to every human being upon the earth. We do not say in full enlightenment, for this is the privilege only of those who are regenerated and justified; but that to all men, everywhere, lying as they are, by mere nature, in darkness, light is sent by God into their darkness. It may be but a faint ray, but still it is light, that they may see their own darkness, that they may follow the light and be led onward by it until they reach the great central source of light,—the Cross of Christ. We believe that the Holy Spirit speaks to each human being, in a voice wholly unheard by the outward world, it may be, but still as a voice audible to his own soul, and calling upon him to arise, and to walk onward in and upon the right way.

To this fact of God's dealing with the fallen race of man, allusion is made in that beautiful chapter in the Proverbs in which wisdom is personified,—"Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. Unto

* John, i. 9. † Titus, ii. 11.

you, O men, I call; and my voice is to the sons of men." * If to man there is light even in the smallest degree,—if there is a feeling of his sin, and aid to move onward,—if, through the world of manifold influences that surround him, this help in his weakness comes to man,—it is that the good Shepherd goes forth to seek the sheep that is lost, that his voice is calling through the wilderness, his lamp is shining through the darkness.

We shall illustrate this doctrine a little more by a circumstance that happened to ourself personally. We were out, in the beginning of winter, upon a treeless prairie in the West. We had lost our way, and night came on, and with it a furious storm of cold rain and sleet. We did not know where to turn, for there was no road or track in the new and unsettled country to guide us, and had there been, it was too dark for us to see it. What with the rain and the darkness, we were in a perishing state. As a last resource we turned round (in a circle) so as to sweep the whole circuit of the darkness. We saw a feeble light at a distance. It must have been four or five miles away. We set ourself toward it, because it was light, and the only light we had. We went on through the storm, over rough and difficult ground, firmly fixing our eyes on the light. Finally we reached it. We found a house and shelter and warmth. This is the condition of man by nature,—the darkness, the wilderness, the perishing state; and at the same time the light shines upon him,—feeble, it may be, and remote; yet it is to be followed, *because it is light;* and finally it leads to the Cross of Christ, to the Church, the temple of God upon earth. In it, is the entrance, by the door of baptism, upon a state most different from that of nature,—the state of salvation.

Has not this ever been God's way of dealing with the human race? Yes, surely it has. The ancient heathen tell us of the light which comes forth to man. They even reached unto the idea of a Word of God,—the same doctrine, in some

* Proverbs, viii. 1–4. We do not cite the whole of this beautiful parable. Read onward to the thirty-sixth verse.

degree, that lies in front of the Gospel of St. John. They felt, even in their darkness and gloom, the outflowings of the personal Spirit and of the Eternal Word, calling upon man to walk onward in the way. True, their sense and feeling of the facts was but dim. It is only our knowledge from revelation that interprets to us what they have said. But we can see that to them the facts existed, that to fallen man the light of the Word and the voice of the Spirit forever go forth, have forever gone forth.

What, then, came of the heathen before Christ, these that were outside the covenant and the election? We know not how they availed themselves of what God gave them, but we know this, that "the God of the whole earth is not unjust." We know, too, that His Apostle has said, in his address to a heathen captain, "In every nation he that feareth Him, and worketh righteousness, is accepted of Him." * We know, also, that God, our Lord, speaking of that last great day of judgment, says, "That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, and the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." † We know, furthermore, that outside the covenant and election there always have been men holy and good, accepted with God. Such were Abimelech, Hobab the Kenite, and even Job the Idumean prince, whose book is in the canon of the Holy Scriptures, and Melchizedek the king of Salem, the king of righteousness and the king of peace, most highly honored of them all.

But do not the Holy Scriptures say that "he that believeth not shall be damned"? The translation used by the Latin or Western Church says so; our English translation, King James's version, says so too; but the original says no such thing. The true sense is, "He *that disbelieveth* shall be damned." This puts quite a different look upon the matter.

On the whole, we think that this view of the case of the

* Acts, x. 35. † St. Matthew, viii. 11, 12.

heathen is more conformable to what we know of the nature and being of God, than is that of the Latin Church and the Calvinists. We have only a certain amount of the facts requisite to a complete solution of the question. These we have given above. We can rest in them, and in the analogies drawn from them, in faith that the God of the whole earth is not unjust to his children, either in this world or at the judgment day. And we can be contented to believe that now there are many things hidden from us of God's purposes and His operation, which we cannot comprehend, and that, in a future world, we may see them clearly.

We have spoken, so far, of the state of mere nature before Christ, because it was, in a degree, necessary to the question. Since our Lord came upon the earth, mere nature, we think, is, in itself, the same. It is flawed and diseased by sin. It is condemned by the ever-present law. It is, of itself, wholly unable, and in a perishing state; yet perpetually it is called upon by the Spirit of God to repentance from past sins, and to know and believe in God. But now the consummation of all things has come, the system of God's operation stands at length complete upon the earth. That which all the sons of men desired, and did not see,—that which the most accorded with all the wonderful truths of God's being, and all the sorrow and needs of man upon the earth,—has been completed. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the effulgence of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself made atonement for our sins, has taken His seat on the right hand of the Majesty on high." *

See, then, in this completed system, the power of full forgiveness to man,—the power of his becoming a son of God in truth and in reality. And, above all, behold the kingdom of

* Hebrews, i. 1–4.

God—the Church of Christ—founded and abiding upon the earth. The Word of God had through all ages gone forth, over the whole world of fallen man, with manifold rays of light, calling all human beings onward toward Himself. Now has He become incarnate, and has been made man; now has He died for us and for our salvation; now has He, by His Spirit, instituted the Church, a society visibly existing upon the earth, so close-bound in mystical union with Him that it is called, and is, His body. And the Spirit is its vital and organizing life. See how appropriate this is. The Word and the Spirit call all men to God. To them, therefore, is the continual being and existence of the Church due. The Word has ever given light to all our fallen race. In the Church, therefore, of the Incarnate Word, is all light for man. The Spirit, from the beginning, has convinced all men of sin, has gone forth to them all upon that message. Unto all men, then, in the Church, is given, by the Spirit, full remission and sufficient grace. All men were dead in sin,—they are called to life in Christ; they were under bondage,—they are called to freedom in Him. They were slaves or bondsmen,—they are called to become sons through Christ. All these gifts and privileges imply a Church of Christ and His Spirit upon the earth,—a home for His brethren, the sons, through Him, of the Almighty Father; a kingdom for his subjects, a fold for His sheep,—a definite and distinctly organized society visibly existing, into which men may enter visibly, in such a way that their being therein is a matter of no doubt, no uncertainty, but that each man can say to himself, "I am within the Church of the Living God," or else, "I am without it."

The Holy Catholic Church stands upon the earth. It is the temple of Christ our Lord, the abiding-place of the Spirit. From it comes forth His light upon all the race of fallen man, from it His voice calls upon them all. Christ's sacrifice has been offered,—the one atonement for all men has been made. If they come with repentance for past sins, with faith in our Lord, then can they have full remission of all their sins. They

can become sons of God, they can enter within the Church of God. All this takes place in baptism for them—on condition of their faith and repentance—by the Holy Spirit applying into them, then and there, the merits of the death of Christ, our most blessed Lord, our Saviour and Redeemer. And henceforth the man baptized is a son of God, in the state of grace and the state of salvation,—not in the state of nature and of condemnation. With baptism the state of nature ends, the state of grace begins.

CHAPTER X.

We have seen what man is in the state of Nature; let us now see what he is in the state of Grace.

What, then, are the blessings in this state to the man? This one blessing is the first, the great fact, the foundation of them all,—that he is regenerated, a son of God by a real and true spiritual new-birth. Therefore, formerly he was dead in sin; now is he alive in Christ. Formerly he was in a state of condemnation; now he is in a state of salvation. Formerly he was a slave to sin, to Satan, and death; now he is free through Christ. In his former state all his powers, even the highest and noblest, were wounded mortally by sin; now, through the life of Christ in him, they are in the process of being healed, so that, finally cured of his mortal wound, the son of God may stand, at the last day, before the throne of God, his regeneration completed and perfected by the resurrection,—then entirely incapable of falling, the glorious man, higher than Adam in his unfallen state, as regenerated and renewed after the image of Christ.

We have pointed out that the Church of God has two aspects,—the natural aspect, as a visible society existing in the world; again, a supernatural aspect, as being at the same time the Church of God upon the earth,—upheld by the Spirit,—the body of Christ full of spiritual and miraculous blessings,—never to perish in this world. According to this view, the baptized man has entered within a body which, at one and the same time, is natural and supernatural; and, therefore, he is made the subject of blessings, natural and supernatural. See how full the Church is for the man of moral benefits which are visible,

tangible, and real, and yet all these find their foundation to rest upon in the supernatural. See the moral influence of the ministry, their teaching from house to house, their blessed work among the poor, their catechising of the young, their preaching, their example. This is the one profession which works not for profit or ambition, but lays its basis upon a supernatural mission to do good: the being sent by the Spirit of God,—being commissioned by Christ,—being endowed with powers that come not from man. Do we not, then, see that all the work of the ministry, like the Church itself, has a natural aspect and a supernatural one also?

Again, looking at the services of the Church, we behold the same thing. In a mere moral and natural point of view these are a blessing to the land, and to man. The sanctifying influences, and the rest of the seventh day,—the operation of liturgic prayer upon the moral powers,—the effect of a definite faith in the creeds, producing definite principles of action in life and conduct,—the moral uses of the constant repetition, the constant acceptance and confession of the Ten Commandments, the highest law of morality,—the reading of the Scripture continually in the ears of the people, and the instruction thereby given them in all the duties of life,—the peculiar value which the Church of Christ has always placed upon the Psalms, and their result in creating man's character Christ-like;—again, the Church's doctrine of marriage,—her doctrine of the sacredness of the family,—her doctrine of infant baptism, and the whole doctrine of Christian education depending upon it,—all these things are, in one aspect, natural. The moral use and effect of them is perfectly manifest to any clear-headed, thinking man, in the Church or outside of it. For the mere moral benefits of these things, if for nothing else, a man who looks merely to social and domestic morality, to peace and happiness in his own home, should look with favor upon the Church of Christ.

Yet all these natural benefits will be found to have their roots and their foundations in and upon the supernatural. For

this is the constant state and condition of the Church upon earth: that the heavenly shines through the earthly, and the spiritual glows through the moral, with such a glory that it attracts to itself even the admiration of the mere natural man. "Do we not see," says Julian the Apostate, to the pagan high-priest of Galatia, Arsacius, "what has made popular and increased the Christian religion? It is their hospitality to strangers, their thoughtfulness and care in regard to the burial of the dead, the sanctity and holiness of their life. And, therefore," he goes on, "you, and all the priests under you, are to cultivate the same qualities, that you may stem the tide of this atheistic superstition." *

Poor Julian! Poor Arsacius! All these acts of goodness and practical morality in the Christians, which made them so popular, went back to their doctrine of the Incarnation of God the Word, and the consequent sanctity of the human body,—to their doctrine of angels and the angelic world,—to their doctrines of sin and holiness, of man's new birth in this world, and of his hopes of heaven in the next. Upon this basis of faith were these acts founded. What had a pagan high-priest to do with them? The command of the emperor, that with all his underlings he should do the works of Christian faith and love, in order that they might compete for popularity with the Christian clergy, was historically a failure. Yet still it illustrates our subject. It shows, very strikingly, we think, how, in the Christian Church, the supernatural shines through the natural, so as to be attractive even to unbelievers.

And we may say that to the man within the Church of Christ all these natural blessings are given as the fruits of the supernatural doctrines, organization, and tradition of the Church. It is not that, being within the Church of Christ, he is morally, mentally, bodily, as well off as if he were in any other religious society, and so loses nothing. It is that, so far as mere natural influences are concerned, the Christian is in the best possible condition, in all these respects, that he can

* The whole passage is to be found in Sozomen, Book v. chap. 13.

be in this world. The best, we say, considering the man's own nature and temper, his past life, and his eternal happiness. Let those who are within the Church, baptized with the baptism of Christ (we mean the earnest and thoughtful), think, and they will find, from their experience, that it is so. And by and by the whole world shall come round to the same conclusion.

We go on, now, to the supernatural blessings given to man in the Church of God. And here we would notice a very exact parallel between the state of man in the world of nature and his state in the Church. Man is, in the natural sphere of his life, upon conditions. So far as his state is a state of probation, he has the full benefits of his own constitution and of the circumstances that surround him, only by availing himself of them to the full. Still, the very fact that he is therein is a blessing to him. God withdraws not all His influences, but employs them still upon the man for his good, even if he neglect the conditions. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." * So it is in the Church of Christ on the earth. They only that have a justifying faith enjoy to the full all the blessings of the Church of Christ upon earth, natural and supernatural, visible and invisible. Still, even to the thoughtless and careless, nay, even to those within the Church that are evil, there are benefits and blessings because they are within the Church of God. It is full of blessings even to them,—a world and sphere filled with spiritual influences.

And as we see not the secret things of God's operation upon them, His dealings with their secret souls, so, again, we do not see the secret things of the man's own heart. Only this we know, as the final result of each man's career, that no one is condemned but that he is justly condemned. And this would seem very distinctly to imply that, in the course of the whole life of each man in the Church of Christ, known, it may be, only to himself and the all-seeing God, all the means of

* St. Matthew, v. 45.

salvation needful to him have been proffered and given, and he that is finally condemned has rejected them all of his own free will. There is an unseen world of man's thought; there is also another world unseen, of God's secret dealings with His children. These two, summed up and known, and the account closed at the day of judgment, will declare God's justice. These considerations enable us to see how—to those who are within the Church of Christ, even if they are negligent of their privileges, even if they are sinful—there are manifold spiritual influences given them and acting upon them, which they have, because they are sons and not aliens,* within the Church, and not without it.

The sons of God, therefore, those who are baptized, are divided into two classes. First, those who *are justified*—that is to say, those who *have a living faith*, and thus avail themselves, to the utmost, of all the blessings of their sonship, of the life that is within them, and the influences that are around them; and, again, the second class is that of those who, being regenerate, *are not justified*, whether through carelessness or through downright rebellion. To both these classes, as we have seen, there are spiritual blessings tending to their good, because they are within the Church of Christ upon the earth. And *a living faith in the person* it is that makes the dividing line between these two classes. It manifestly makes a great difference in the individual man whether he uses the gifts to which he has the title, or rejects them. But whether he does so or not, the gifts are treasured up within the Church of Christ, and are offered to every son of God in the appointed way. At the present point, therefore, our business is to ask what are the spiritual and supernatural gifts in the Church of God, which are offered to every Christian, to every son of God, on the one condition of his faith? Greatest, as we have said, of all supernatural and miraculous gifts on the earth, is that of his new birth,—that in this world man should be the son of God, in the Church of God.

* Heb. xii. 7.

But to us, of these last times, the blessings of the former dispensation are all united, and contained in the Church of Christ. The visible Church on earth, therefore, is the election, as was the people of Israel of old, and every baptized man is one of the elect. Again, in the Patriarchal dispensation, Abraham was in covenant with God; so, therefore, are all the baptized.

Let us look at these two privileges a little. We have seen that the Word and the Spirit ever go forth unto man. Hence, if man come toward God, it is that God has gone forth to him with His prevenient grace. If he follows that light, and is baptized into the Church of God, while, it may be, that he acts of his own free will, it is God that has enabled him to come. Hence, to nothing else, ultimately, but the free choice of God, to his mercy wholly undeserved, can man consider it due that he is within the number of the baptized, of those who have all the privileges and blessings of the visible body of the elect which God has upon the earth. These, therefore, who are chosen into that visible body upon the earth, through the course of God's providence in this world, are called the "elect," or the "chosen." They are elect (*electi*, from *eligo*, to choose), that is, chosen by God's mercy out of the world, absolutely, to the privileges and blessings of the Church, conditionally, for this purpose,—that they should be saved, should make their calling and election sure.*

The elect body was the family of Abraham and the Patriarchs first,—then it was the Jewish nation,—now it is the Christian Church. "Ye are," says St. Peter, in his general Epistle to all Christians, "a *chosen* (elect) generation, a royal priesthood, a peculiar (a purchased) people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." † Therefore, let us not forget these privileges also,—that God has gone forth and sought for us, and found us; that, when He might have left us in a state of mere nature, He has placed us among the number of His elect; that

* II. Peter, i. 10. † I. Peter. ii. 9. (What a sublime idea and fact!)

He gives us sufficient grace, and that, if we perish, we perish because we have of our own free will cast aside and rejected the means of our salvation.

But, furthermore, we, who are in the Church of Christ, are in covenant with God, as Abraham was. This is an actual and real covenant. See how grand this doctrine is, that, through the mediation of our Lord, "the Mediator of the New Covenant," man can actually be in covenant with God; that, on certain and distinct conditions, *man is bound to God* and *God also to man!* I am pledged to Him in my baptism, solemnly—in a covenant, before the whole congregation, by my sponsors—"to renounce the world, the flesh, and the devil"; "to believe all the Articles of the Christian faith;" "to keep His holy will and commandments all the days of my life." And then, on the other part, He, the Almighty, is bound to me through the intercession of His Son, to give me, in this world, all spiritual blessings, all the grace and the guidance that may lead me onward to everlasting life in heaven.

These three spiritual blessings of regeneration, election, and the covenant, all cluster around the sacrament of baptism, all are given to him who, in God's appointed way, with heartfelt repentance and a living faith, receives Christ. These, together with full remission of all our past sins, embrace the initial blessings of the Gospel. 1st. Our sins are all forgiven through the death and sacrifice of our Lord. 2d. We are all the sons of God through the faith in Christ Jesus.* 3d. We all are brought within the number of the elect. 4th. We also are all made members of the New Covenant through Jesus Christ.

We are, therefore, not sent to our own argumentations, to the uncertainty of our reason, or the ebb and flow of our own emotions, for evidence of our actual state before God. No! this is not what the Church of God says to the baptized man. It is this:

"Are you within the visible Church of God, by holy baptism received, with a sincere sorrow for your past sins, in an

* Gal. iii. 26.

honest and earnest faith? If so, then are you a child of God; the Father is your father, the Lord Jesus Christ is your brother, the Spirit is your inheritance, indwelling in you with sufficient grace, if you will use it as it is given. You are, also, elect, chosen out of the world, among the number whom God has called to salvation. Only, therefore, of your own will, by yielding to sin when you have the power and the grace to resist and to triumph, can you perish.

"You are, moreover, in covenant with God. He is bound to you for your salvation, on conditions which he has given you the power to fulfil. Trust, then, in God, and in the permanent benefits He has conferred upon you,—His law to rule your life by; the Holy Scriptures as your chart; the ministry your advisers; the Spirit of Grace your soul's secret counsellor; the ever-living Lord your Prophet, Priest, and King, and all the means of grace he has so richly given in the Church, His kingdom. Why should you reject all these blessings and their habitual use and benefit, and cast them aside, and then go searching for proofs of your state and condition in the inward emotions of your own mind, when you know that a little bodily sickness overshadows the mind with gloom, a little stimulant medicine raises it up to unnatural and unfounded hope? No! This world, outside us, is uncertain; happiness and misery, sorrow and joy, hope and despondency, are waves that ever roll over the ocean of life. And, again, man's reason, his emotions, thoughts, and feelings, internally, are fickle. God has not left us wholly, or mainly, to these. He has given us, in the Church, the sacraments, the ministry, the Scriptures,—objective certainties, facts independent of our feelings, solid land amid the stormy seas of merely subjective, personal emotion.

"Upon these we are to anchor. By these we are to stay ourselves. To these let us hold fast, and say, in despite of the world and its uncertainties, in despite of our own ebbings and flowings of mental emotion, 'We have a firm and unwavering faith in Him who has made us His sons, has enrolled us in the number of His elect, has taken us into His covenant.'"

Such are the privileges of the baptized,—to be sons of God, to be elect absolutely to the privileges of the Church, conditionally to salvation; to be in covenant with God, having given unto them, at their baptism, full remission of all their sins, and to have, on condition of their habitual faith, a full certainty of this, their fourfold state.

We are aware that this is not the belief of the masses of men in this land that call themselves Christians. They think that the Bible is given to man, and that from it he has to make his own faith by his own investigation, his own argumentation. They think that, after that, he has to organize his own societies or churches for all that agree with him in that faith. That he has then to constitute his own preachers or lecturers, to preach to him and them upon it. And when we add to all this wretched religionism, the popular materialistic doctrines of the absolute control of physical laws over man, and of the nature of society, we find the supernatural shut out and exiled from the consciousness of man,—as far as man can do this, which it is impossible wholly to do. The ordinary religion is to blame. It strives to get rid of the supernatural, to banish all that is above nature, save that one dogma,—*that the Bible is inspired.*

Not so Holy Writ. Not so the Primitive Church. Not so the Apostles. If man has light, it is from the Word of God and the Spirit of God. If there be a Church upon earth, it is by their present power that it exists, and is kept in being. If man is regenerate, it is by the life of Christ, and by the power of the personal Spirit; and then, if he is in the Church of God, he is in actual covenant with the Father of Heaven, through Jesus Christ His Son; as really and truly as in an ordinary legal bond, drawn up and signed and sealed, he is bound to his fellow-man, and his fellow-man is bound to him. And the Church visible upon earth is also miraculous, supernatural, filled with blessings above nature, with privileges that are wholly heavenly, which, on condition of baptism and a living faith, are given him in full abundance. This, and not the modern rationalistic view alluded to, is the

doctrine of the Bible. We might bring forward hundreds or thousands of passages of Holy Writ, and show these conclusions in them all. One shall suffice. The Apostle says to the Christians, to whom he wrote, "Ye are not come to the mountain that could be touched,"—that is, to the palpable, visible Sinai in the Wilderness, whereat the first covenant was concluded—"But ye are come unto Mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and unto God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See, then, that ye refuse not Him that speaketh." *

Such are, in the estimation of the Apostle, the privileges of Christians in this world—supernatural, miraculous, and spiritual—belonging to the unseen realities of heaven. And to this agrees the whole of the New Testament. Every passage that speaks of the man in covenant with God in the Church, implies that, being in the world, "after that he is enlightened," baptized, that is, he has "tasted of the heavenly gift, he is made partaker of the Holy Ghost, and has tasted the good word of God and the powers of the world to come." †

We go on, therefore, to consider further the spiritual gifts of the baptized, who have a living and justifying faith. The greatest blessing, manifestly, of such a faith is, that by it the soul is opened to apprehend and realize all the spiritual powers and blessings wherewith we are environed and endowed. By it the life of God in us, is freed from all obstacles that would impede its growth. By a living faith, the mental eye is open to the spiritual sense of Holy Writ. By it the Law of God is searched out and applied to all the actions of life. Consider what a realizing earnestness comes into the soul, what a tenderness into the feelings of the Christian who lives in faith. All

* Hebrews, xii. 18–25. † Hebrews, vi. 4, 5.

means of grace in the Church and the Gospel are received, realized, and applied in a way that seems almost miraculous to the baptized man who had before been rebellious or even merely careless and unthinking. So wonderful, indeed, is this new life of faith, that many have been led away to dwell upon the emotions that come from it, as if these, of themselves, were the blessings, instead of being the consequences of the blessing.

Need we doubt that this state of living faith, in the regenerate man, opens the soul to the unseen; that it renders it more sensitive to the influences of the Holy Spirit, and the rays of spiritual light that proceed from the Son of God? Surely, upon the man whose faith is so awake and alive, all the spiritual blessings of the Church of God, wherein he is, pour down, unimpeded and unclouded. In him the life of Christ grows and increases,—it is fed by all the means of grace whereby God has intended that it should be nourished. He places no obstacle, no bar, against their entrance; but opens his soul by faith, and receives all the influences wherewith God surrounds him.

And, therefore, it is that, everywhere through the New Testament, the preaching of the doctrine of faith is so frequent, so emphatic, so urgent. Faith, first, as the qualification for the New Birth, for entrance within the Church of Christ; and then, to the sons of God, faith again and again, faith evermore, as the eye that discerns, as the hand that receives all the spiritual blessings with which the Church of God—the sphere of the spiritual life, the new world wherein the baptized man upon the earth has his citizenship—is so overflowingly full.

We have stated how often the words "sin" and the "law" occur in the New Testament; this word, "faith," is far more numerous. Five hundred and seventy-three times it is found in its various forms, although the impression of its frequency made in the English translation is not so great as it is in the original Greek; in fact, is cut in two. We have for it, unfortunately, two words in our version, the substantive "faith,"

having one root, being derived from Norman-French; and the verb "to believe," coming from the Anglo-Saxon. In the Greek original there is but one root and one word. The impression of its frequency, therefore, for us who read the New Testament in the English language, is more or less diminished in weight.

The Christian man has, on condition of his faith, certain blessings, because the Church of Christ our Lord is a reality upon the earth, and because our Lord has arisen. For we believe not in a dead Christ, but in one that lives and reigns. We believe in a Christ that *has died*, but also that *has* arisen, and *is alive now for us*. God-man, raised up from the dead, He has ascended into heaven, and reigns as our King: the Church visible on earth is His kingdom. An ever-living High Priest he is, and ever makes atonement, offers up to the Father His own sacrifice, perpetually for us. A Prophet He is also, and the Spirit that spake in the old prophets; His Spirit perpetually flows forth from Him in His Church to those that believe. See, then, the blessings of the man baptized in the Church of God, if, with a willing soul, he abides in faith. All the blessings of our Lord's sovereignty—His priesthood, His prophetic office—flow down from heaven upon the man. The want of a willing and a conscious faith is the only bar that shuts up the soul against these radiations of grace and glory. More than this it does,—it puts the man in the position of a disobedient son to be scourged; it may be, of a rebel, or a traitor, to be subdued and overthrown, until he feels his wretchedness, and seeks for mercy and forgiveness.

But for the man who is within the kingdom of Christ upon earth, and who has a living faith,—and the test of that faith, in the Scriptures, is love to God and man,—to that man all things work together, practically and perpetually, for his good. For him the God-man reigns, omnipotent, omniscient, upon the throne of heaven. For him that Almighty power is pledged, so that all the circumstances that surround him, each influence that reaches him from without, personal or impersonal, whether

intended for good or for evil, shall be directed and guided for his good. The heaven above him, the earth beneath, daylight and darkness, summer and winter, the falling rain and the glittering sunshine,—all are made to the Christian man who lives in faith, consciously and willingly, means and powers that perpetually influence him for good, perpetually send him onward upon his path, perpetually ripen him for heaven.

Nay, those things that seem accidents and misfortunes, these to him, on that one condition, are blessings,—often, even in the course of this life, interpreted and made plain. But, then, certainly understood at last, when we have reached our haven, when we stand upon the mountain, and look back over our past career,—then shall we see all things that happened unto us, and the reason that was in our Saviour's wisdom and mercy, and in ourselves for them all. We shall see then, how, by being brought within the kingdom of Christ, and by giving an implicit faith to our Lord, we established for ourselves an unseen guidance, an infallible pilotage, that has directed us onward, throughout our life, toward the haven that we at length have reached; that the omnipotence and omniscience of our Blessed Lord have been employed for us, so that all events in our life have been controlled for our good. Not, it may be, for our good in the world; not for that which we ourselves thought the best; but for the final and consummate good of the immortal soul and the ever-living body, then made perfect on the morning of the resurrection, at the day of judgment.

This gift is given to each baptized man upon the earth, each moment of his existence, upon the one condition of a living and justifying faith. No age, no sex, interferes with this privilege; no state or condition; no region, from frozen Greenland to the sweltering basins of torrid Africa. The Hindoo and the brutal Feejeean or Papuan, the cultivated European and the fierce Malay, the Chinese, the Persian, the Arab, the Toorkoman, —in every nation and in every land, God's Holy Catholic and Apostolic Church can exist, is intended to exist. And, everywhere, to each one within its fold, male and female, poor and rich,

in the palace or the dungeon, or on the dying bed, the promise is the same. "All things work together for good to them that love Him, that are the called according to His will."

And, furthermore, to us, baptized in the Church of Christ, He is more than our King. Great and glorious although that Royalty be to us, the Church is more than His kingdom on the earth, we are more than subjects. We know that sin is born with us,—it is the infection of our nature as we come into the world. At our baptism, our sins are all forgiven, and the new life is implanted in us, henceforth to struggle with, and finally to conquer, in those who are saved, the mortal disease which is within. But this disease is not completely healed, or cast out, until the consummation of all things. The liability to sin is still in the sons of God, during their life in this world. The elect may fall away and rise again, like Peter. They may fall finally and perish, as was the case with Judas. The Spirit may be quenched,—the life of Christ in us may be obstructed, or finally extinguished. But, if this takes place, it takes place by the man's own free will, yielding to temptation, against light and knowledge, against the will of God, against the influences of the Spirit, against the love of the Son to us.

We, therefore, although regenerate, are still liable to temptation and to sin, in fact and in truth. Less and less, however, its influence becomes, in proportion to our growth in Christ,—that is, to our own obedience to the Law of God, and to our habitual and persistent faith. For, if we abide in faith, it produces in our conscience more capacity of obedience to God's law in our hearts, more love to our fellow-men and to God, more Christian works and Christian principle in our lives, in the sphere wherein God has placed us. And, therefore, the inward life by these habits acquires a constantly increasing predominance, a perpetually growing power over the inbred disease of original sin; and the power of temptation upon us becomes less and less. And thus, from a babe new born in Christ, the regenerated person grows up by actual faith to the

strength and stature of the full-grown man in Christ Jesus. Such are the results of an habitual faith.

But this is not effected by mere faith, but by faith that perceives and receives all the benefits of the priesthood of our Lord in heaven, as against sin, and against temptation. For when the God-man ascended into heaven, He ascended with the same body which He took of the Virgin, but glorified and made perfect. The two natures—the Godhead and the Manhood—were indefeasibly and eternally joined together. The humanity wherein He suffered for our sins is now in Heaven in union with the divinity of the Word, in the one person of our Lord. The sacrifice was completed upon Calvary. But when He rose into heaven, He passed with the merits of that sacrifice into the Holy of Holies, to make atonement for His Church, until the end of the world. There, in the highest heaven,—in the most sacred presence-chamber of the Father, in the Holy of Holies,—there He is, our Priest made perfect forever, presenting unto God His sacrifice for us, forever making atonement for our sins. "If any man sin, *we have* an advocate with the Father, Jesus Christ the righteous: and He *is* the propitiation for our sins." * The Living Christ, He is our Priest perpetually, *now* offering up His atonement for us, *now* sending down from the mercy-seat all the benefits of His priesthood, by His Holy Spirit, upon each man in the Church, who has in Him a living faith. This is the doctrine of the Church in regard to the perpetual priesthood of our Lord.

See how grand it is! It is not that over eighteen hundred years ago in time, six or seven thousand miles away from us in space, the sacrifice and atonement were offered and consummated, and then ceased to be; and that henceforth for man there is nothing done,—nothing henceforth for man to do, but to fix his faith as well as he can, here, in the present, upon that past and ended work, and thus be saved.

These facts are true, but they are not all the truth. They

* I. John, ii. 1, 2.

give not the full plan of salvation, only a small part of it,—two or three limbs torn from the body of the faith. The Church of Christ upon earth, the perpetual priesthood of our ever-living Lord in heaven, the miraculous work upon earth of the personal Spirit, omnipotent and omniscient, who overthrows for us all obstacles of time and matter and space, and makes our prayers of faith instantly present with our Priest before God's throne, and as instantly confers upon us, by His prevailing intercession, all the blessings for which He petitions the Father in our behalf,—all these facts *now*, *at this time*, *exist for us*, if we are within His covenant, and endowed with a living faith; these, also, are necessary parts of the plan of salvation. It is not in a dead Christ that we believe, but in one that liveth; not in a sacrifice that is past and gone, but in one which, being consummated upon Calvary, is *perpetually offered up for us as an atonement* in heaven, and is perpetually applied to us by the Spirit upon earth. "This man, *because He continueth forever*, hath an *unchangeable priesthood*. Wherefore He is able also to save them to the uttermost that come unto God by Him, *seeing He ever liveth to make intercession for them*." *

God forbid that we should be understood to speak in any way against the great truths of the atonement and sacrifice of our Blessed Lord, by which alone we are saved from our sins! God forbid that we should in any way depreciate the act of a true and living faith within or without the Church! Yet, do we think that the mass of orthodox Christians, as they are called, do at this day mutilate the Gospel of Christ, when they actually deny the existence of the Church of God, and thereby ignore the great truths of the perpetual priesthood of our Lord in heaven, that "He appeareth now in the presence of God for us." † Have not these portions of the work of Christ been almost forgotten? Have not men so exaggerated their own personal faith, and dwelt so much and so fondly upon it, that these great facts have passed away from their thought and

* Hebrews, vii. 24, 25. † Hebrews, ix. 24.

knowledge? We think that it is so, by our own experience of the Christian world.

We would call our readers' attention, then, more fully to these facts and ideas,—we would wish them to realize their grandeur and sublimity. Let us, then, with this intent, look at the public worship of the people of God under the Mosaic Dispensation. In the Tabernacle made by Moses, "after the pattern shown him in the Mount," there was, first, the Sanctuary or Holy Place; then, separated from it by the veil, was the Most Holy Place, the Holy of Holies. In the Sanctuary were the seven-branched candlestick of gold,—the type of the Holy Spirit and His sevenfold gifts—the Table of Shew-bread, and the Altar of Incense. Within the Most Holy Place was the Mercy Seat, between the Cherubim of Glory; and, thereupon, the Shekinah rested,—the luminous nimbus of bright light which indicated the presence of God, and filled the House with glory. Now, no one entered within that chamber, save once a year the High Priest, with the Golden Censer in his hand, and with the blood of the atonement for the people and for himself. The blood he sprinkled upon the Mercy Seat and before the Altar; the Golden Censer he filled with live coals from the Altar of Atonement, and, placing incense upon them, burned it before the Lord.

See how this pretypified our Lord and His whole work for us. The Church upon earth is the Holy Place. The High Priest is Christ our Lord. He is gone within the veil that divides the Holy from the Most Holy Place,—the Church on earth from the Church in heaven. There He presents His sacrifice in heaven before the Mercy Seat, and incense from the Golden Censer, "which is the prayers of the Saints." He is our ever-present Priest, although unseen, within the veil. We are His people,—a Royal Priesthood, the Holy nation ("He hath made us priests and kings unto God, even His Father,")—within His Holy Place on earth, the Church of God. How grand is this idea, which declares the oneness of the Church on earth with the Church in heaven, which brings the Christian

man before an ever-present Advocate and High Priest, which places him before the veil that divides time from eternity; and says to him, "Have faith,—in heaven thy prayers are offered up by Him before God's throne. For thee the atonement now is made. He is thy Priest that ever liveth to make intercession for thee. Only a veil divides thee from Him." How sad it is that these grand ideas, so plainly taught in Holy Writ, should fall out and perish from the minds of the mass of men that profess and call themselves Christians.

We conclude this subject, therefore, by saying, that to the man baptized, in the Church of God, all these blessings of our Lord's Priesthood are given upon the one condition of his faith. By faith he sees Him that is unseen, the Living Christ. By faith he receives all the blessings of His mediation. By faith he is justified, receiving from his great High Priest remission of all his sins, day by day, and hour by hour, through all the means of grace. By faith he waits before the veil, trusting not in his own merits, his own works, *or even in his own faith*, but in his Great High Priest. This is the Christian's position his whole life long, and then the veil is taken away, the thin film of mortal vision drops from the immortal eye,—this life is at an end, eternity is open, and we see Him face to face. Such are the blessings of the Priesthood of our Lord to the baptized man who has a living faith.

We come, lastly, to the prophetic office of our Lord, and its relation to the faithful in the Church of Christ. And in this we have indications of a most wonderful work for us, half seen. We know that we are in a twilight world. If we see a step or two before us, it is the most that we can do. In it the changes from happiness to misery, from good to evil, are most rapid and perplexing. Man must go onward upon his path, he must act; yet it does seem, sometimes, as if mere chance swayed the course of events, as if bold presumption were more successful than forethought or knowledge. Then, again, unvarying luck, as it is called, or ill luck, suggests the idea, so popular with the multitude, of chance, or of mere fate.

Power, not proceeding from ourselves; events, originating far away, upon whose sources and causes we have had no guidance; influences, from heaven above, from the earth beneath, striking upon our senses, moving our minds, disturbing, exciting, agitating us, through our bodily organizations: how shall man be led by reason? how shall he have wisdom to guide himself aright when he is the focus, the centre of such a concurrence of powers, material and mental, known and unknown, over whose origination and action he has no control? Launch a vessel on a torrent river filled with rocks and eddies and rapids; place at the helm a pilot who is purblind,—and you have a faint image and similitude of man guiding his course of life by his own reason in this world, apart from God.

Yes! there are but few, even of the most abandoned and the most hardened, that can stand face to face with the world of actual life, and clearly, in the depths of their own hearts, say that there is no God. To the mass of men, the current of outer events and facts and circumstances which so incessantly strikes upon us and modifies our course at each moment of our existence, irresistibly suggests the direct action through them of a personal being, omnipotent and omniscient, who understands and controls them all, that is, of God. This is the thought of all thoughtful men, at all times, under all climates. It is only the "fool that hath said in his heart, There is no God."

Under these circumstances, what does the Christian need? Existing, as he does, in such a tumultuous and darkling world; wrought upon, as he is, by the fact that he is a man, by so many powers alien to his being, liable to so many temptations, bound to a haven that lies so far away, set upon a course shrouded in clouds, which his sight can but feebly penetrate,—what does he need? A guidance, plainly, that is not his own; a wisdom that comes not from himself; a supporting power which he cannot obtain from nature or himself. All this he has from Christ assured to him, and given on condition of his

faith. All this is promised in the New Testament to the Christian in the Church of God.

Read through the Epistles of St. Paul and the other apostles, with the fact upon your mind that they were written to baptized men. The man of most experience in the world has no keener sense of the dangers of life than is manifested by these writers, and of the resources of wisdom required to meet them. And nothing can surpass, in weight of conviction, and in deep earnestness of feeling, the solemnity with which they promise to all Christian men the wisdom sufficient to guide them to the end, on the one condition of their faith. For this is, in the theology of the Scriptures, and the primitive Church, the third point of the present work of our ascended Lord,—that the God-man, clothed with omniscience, is the prophet of the whole Church, and of every member thereof. In whatsoever condition of life, of health, or of circumstances the baptized man may be, only let him seek from our Lord, in faith, the wisdom he requires, and it shall be given to him. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him *ask in faith*, nothing doubting." *

We see, then, how this great need is satisfied, this promise to us is fulfilled. With wisdom from on high, from the Word incarnate and His Spirit, each regenerate man is fully provided by his regeneration, if he will only open his soul by a true faith to the gift that is given him.

In fact, look at man's state of perplexity, and the uncertainty in which he is by nature,—see the need that he has for guidance,—and the Christian doctrine and fact of the Holy Spirit is the supply of all those needs, the solution for all these doubts. Look, again, at the cold, deistic doctrine of a mere maker of the world, a being who so far as they describe him, only creates, his sole attributes being power—who may, therefore, as far as they know, be good or evil—and then compare with it the Christian doctrine of the Third Person of the Holy

* St. James, i. 5, 6.

Trinity, and see how this last, fully preached and fully understood, comes home to our hearts. A Personal Spirit, omniscient and omnipotent, the Spirit of the Father and the Son, coming forth to the spirits of all men upon the earth,—the Spirit of God, to each spirit of man, with prevenient grace, calling all men to repentance for sin, and to faith in God, through Christ. That Spirit, again, by His power in holy baptism, conferring remission of all sins, planting in the man the life of Christ, bringing him within the fold of the Church. And the same omniscient Spirit, giving their commission to the ministry of Christ, aiding them and guiding them in their dealings with man on behalf of God. The same Spirit making even material things means of His grace to those who have faith to believe,—as we have shown in the essays upon the doctrine and rationale of sacraments. And then, again, the Spirit, from age to age, inspiring the prophets and apostles, and, from their illumined intellect, producing the Scriptures of the Old and New Testaments, until, in His Church, we have the completed volume of inspiration, a treasure of infinite value to the whole earth. The Eastern Church looked upon the Holy Ghost as especially the Spirit of Life, "the Lord and the Life-giver,"—the Western, as the Spirit of Grace, giving freely according to His will, the influences that enable us to obey God, and that set us free from sin. And both views are true of Him. But, what a gift this is!—that the Spirit of Christ should dwell and abide in the Church,—that He should dwell in the regenerated man,—that, as the Spirit of Life, the Spirit of Grace, the Spirit of Wisdom, He should be ever present in their souls, unto all who, being within the Church of Christ, open their hearts to His influences by their living and willing faith.

Hence, especially is our Lord in heaven our Great Prophet, since from Him proceeds to His believing people upon earth, in manifold ways, and with manifold gifts, the Spirit of God. He it is who awakes in us the desire, and gives us the power, to pray. He commends our prayers to our Lord in heaven. He

warns us of the approach of evil. He gives us strength to resist temptation. He arouses us when we slumber. He pours into our hearts consolation in our sorrow, comfort in our heaviness. He renews us to repentance and faith. Far away lies the haven toward which we are bound,—the course thither is hidden from our eyes; by a living faith in Christ we gain unto ourselves the guidance of the omniscient and omnipotent Spirit. He beholds our course, and leads us through it in a way that is most expedient for us. The wisdom that we have not of ourselves, He gives us. The grace that is needful, we have from Him, from day to day, to resist evil, to do good. The life to overcome the mortal wound of sin, to grow and dwell in us, and change us so that at the Resurrection we shall stand as full-grown sons in the image of Christ our brother, is from Him. All these gifts we have, here in the Church upon earth, from the Spirit of the Living Christ, our Great Prophet, before the throne of heaven.

Such are the blessings which we receive from our Lord Jesus Christ, who ascended into heaven, and there reigns for us as our King, our High Priest, and our Prophet,—the Mediator between God and man until the Resurrection.

We have dwelt on them the more fully, because the common religion hides them away, or rather forgets and ignores them. It is not that it denies them, for they plainly lie upon the very face of Holy Writ; but that it is so full of its own emotions, its own feelings, its own faith—it is so occupied with its little paltry self—that it has no time to lift up its eyes to these great objective truths. And, therefore, they make no impression; and instead of distinct doctrines and solid facts, as they really are, they are taken to be mere Oriental figures of speech, mere warm, emotional phrases, that have no reality, no facts that they convey or signify. But to our readers who have not thought upon these matters, we say, open the New Testament, and turn to the Epistles. All these are addressed to baptized men in the various Churches, to the elect, that is, to men who are within the covenant of Christ, to the

sons of God. It is asserted everywhere in these Epistles that to them these blessings are given on condition of their faith,—not to those who are without.

For all men are divided into two great classes,—those in the state of nature, and those in the state of grace. To the first we preach repentance from dead works, and faith in our Lord Jesus Christ, that they may enter within His covenant by holy baptism, and thus become sons of God; secondly, there is the class of sons of God, they who in baptism have been made members of Christ, children of God, inheritors of the kingdom of heaven.

And of these, again, there are also two classes,—the rebellious, and the obedient sons. The last are those who have a living faith, and thus are justified. To them the full blessings of the covenant belong, for personal faith removes all obstacles and bars in the way of the reception of God's grace. How God deals with His sons that, either through carelessness or wickedness, are not justified, have no living faith, we know; but less distinctly, then, we understand the privileges of those who, by their living faith, are of the "Communion of Saints" upon the earth.

Now, then, if this be the true representation of the state of man upon the earth, what shall we do who, however weakly and feebly, try to have faith in God, who has redeemed us and placed us in His Church? For ourselves our duty is plain,—the Church teaches it through the whole year, by her liturgies, by her ministry, by the Scriptures which she reads in our ears and places in our hands. As regards those outside the covenant, our duty, both clergy and laity, is to be filled for them with a holy fear, a sacred compassion for their state as lying outside of the covenant of God, which is proffered to man, through Christ our Lord; and by our life, by our words, by our prayers, by our personal entreaties and influence, to move them to repentance for sins, to faith in our Redeemer, and to baptism into His Church. For the full and complete recognition and confession of Christ, is that alone which places man upon the

Rock. The faith by which we are saved in the highest degree, is the faith that accepts Christ in His covenant. The "confession that is made with the mouth unto salvation," in the fullest sense, is the confession that is made before God and man in holy baptism, and continued on in the same fulness through life. This is the great work to be done by us, for those in the state of nature, that they be brought within the state of salvation, the state of grace.

And, then, for those within the Church of Christ, who are obedient, see how much each Christian man and woman is bound to do. See how we are to train our children in the doctrines and the faith of Holy Scripture. See how we are to encourage one another to persevere. See how, as members of the one great family, of which Christ is the head, we are to aid and strengthen one another in Christian growth and progress. For we are not sons, at once, of full stature, and incapable of falling away. We are at first children, new-born in Christ. The portion of life which God has in His wisdom allotted to us in this world after our baptism,—this is our term of growth, that we may increase and grow until we reach the fulness of the stature of Christ. We are planted in the garden of God upon earth, to grow and bear fruit for heaven. Perhaps it may be only there that the full growth shall be seen, the full harvest shall be reaped. See you not how manifold a work the justified Christian man or woman has to do for those who are along with him in the household of faith?

This is a great work for us to do, even for those in our sphere of circumstances who are not willingly and understandingly evil. But how great does it become when we have to deal with the sons of God who are rebels to their own convictions and knowledge, their own vows and promises. We consider this no further than simply to say, that every Christian, by the fact that he is a brother in Christ, is bound, as God shall give him the opportunity, to aid those who are fallen away from Christ, by the influence of his Christian example, by actual personal remonstrances, by his earnest and secret

prayer for them. Mainly does this last work rest upon the clergy, under whose pastoral care the baptized are. Still, if private Christians in the Church, who are brethren by baptism, knew how much aid they might give, by these means, to the cause of God, it would be well, both for them and for their fallen brethren—the sons of God—who are not justified.

One thing more we must add. Fully as the doctrine of regeneration is preached in Holy Writ, distinctly as it is declared to us as a fact that even in this world we may become, by an actual and real new birth, the sons of God, there is a higher state still of that sonship after this world is past.

We know that when we have been brought into the Church of God upon earth, we belong to it always, to the end of life. No excommunication casts man out of the Church, only out of the communion of the Church. No new baptism is required for the most evil and abandoned apostate after his repentance. If he be restored, he is restored as a son that returns to his father's house, not as an alien. He needs not another regeneration, but reconciliation. We never baptize again the fallen children of the kingdom, who come back with sorrow to the fold. Hence, so long as they are upon the earth, so long as they live, hope is open before them; they are upon their trial before God, the Spirit is working upon them, the Son is calling to them; all the influences, spiritual and natural, of the kingdom into which they were introduced, are at work to lead them onward toward heaven, to lift them upward from the pit into which they have cast themselves.

See what a fountain of hope and mercy is herein, for the son who has left his father's house, who has gone into the far country, and hired himself to the citizen of that foreign land to feed swine,—that he may arise and go to his Father, and say to him: "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son." See what a basis of hope for the evil and the abandoned there is, in the doctrine of baptism to us—the clergy and laity of the Church—who desire the salvation of souls. To those outside the cove-

nant we preach regeneration and the complete remission of all sins, if, with sincere faith and sincere repentance, they accept Him in His appointed way. Then, again, to the fallen sons of God, our message is not of despair, not of decrees of predestination and reprobation, but of hope, of mercy, of grace, that they may finally turn unto God.

We deny not, that to our eyes the man may seem self-abandoned to utter ruin, plunged in the bottomless abysses of sin, gone beyond power of recovery; still, because he is a son of God, within the covenant, and because our eyes see not the secret things of man's heart, nor the secret method of God's dealings with man, we have no such message for the man, of our own short-sighted experience, our narrow knowledge, and presumptuous argumentation. Our message for all such cases is, "Son of God, arise! abandon sin, struggle after the faith that is lost, come back to thy Father in heaven! For the Great High Priest, the Prophet and the King—thy brother in human nature—is upon the throne, before the altar, in the Holy of Holies, interceding also for thee! Only repent and abandon sin, only have faith in our Lord, and obey His laws." This is the sole message the Christian has from Christ his Saviour for his fallen brother, however sunk he may be in sin.

We do not, as we have said, deny that to man it may appear, in certain cases, that men have cast themselves away during this life, that they have built up a wall between themselves and the light, and enclosed themselves, as it were, in a living tomb. Upon these grounds and notions of their own narrow minds and mere human experience, some have generalized and framed a theology of despair for living men, forgetting the moral object of the world as a school of probation, forgetting the effects of regeneration, and the value of the Church of God as a spiritual school of trial; forgetful, also, we must say, of the love, the mercy, the long-suffering of the Almighty God, and His Son, Jesus Christ our Lord.

No! When man's life closes, then, and not till then, closes against him the door of hope, the possibility of repentance

and restoration. To Judas Iscariot, to Barabbas, to Simon Magus, no other doctrine is to be preached than those of abhorrence and abandonment of sin, and of faith toward God. For Judas may be converted; Simon Magus may himself* repent, and pray to God, and receive forgiveness,—as long as they are living men upon the earth. This is the principle upon which the Christian man must act, how much soever difficulty he may see in the case before him: inasmuch as he believes in God; inasmuch as he believes in remission of all their sins, upon condition of a full acceptance of Christ, for all the unregenerated; and for all the regenerated, that their privileges as sons cease not until death. We do not fully discuss this last subject, nor say all we have to say upon it. We only lay it before the minds of our readers, and submit for their acceptance the conclusions we have come to from a consideration of this subject that has been going on in our mind for many years. We place this determination of the question before them, as the one which we feel to be the most consistent with the analogies of God's dealings with man; with the nature of the world considered as a state of trial, and of the Church as His kingdom on the earth; with the mercy of our Father in heaven, the love of His Son our Lord, and the grace of the Spirit; with the responsibility of man to God, and the final and consummate justice of an Almighty and Omniscient Father to all His creatures at the judgment day.

One thing more completes the discussion of this part of the subject,—the relation it bears to the resurrection. Through the whole of the New Testament the Gospel dispensation is considered to be completed at that day. The Church now contains the evil as well as the good, the tares or poisonous darnel as well as the wholesome wheat. At the end of the world the angels go forth and separate the tares (the darnel) from the

* It is curious to look at the thorough selfishness of Simon Magus's reply to St. Peter's exhortation to repent of his great wickedness, and to pray for forgiveness of his great sin. It is, "Pray *ye* to the Lord *for me, that none of these things which ye have spoken come upon me.*" (Acts, viii. 24.)

wheat, and cast them into the furnace of fire. It is only at the day of judgment that the Church is a "glorious Church, not having spot, or wrinkle, or any such thing; holy and without blemish." * So it is with our justification. In this life, by the grace of God, we have the great blessing that, by a living and true faith, laying hold upon His death and sacrifice, we can stand upright, justified before God. Yet, after this, we may fall into condemnation. But our complete and perfect justification is, then, when God shall pronounce us finally, irreversibly, unchangeably justified, through Christ our Redeemer. Our complete justification is at the day of judgment. Thus, also, it is with our regeneration. We are sons of God here upon earth, truly and really. But that sonship is not perfected, it does not attain its complete growth and consummation, until the resurrection day. Then are "we children of God, as being the children of the resurrection." Then, from the womb of the earth we are born, out of the life of grace into the life of glory. Then the life of Christ in us, which in this world has been initial, shall dwell in us in full perfection. Then the immortal body changed into His image, shining like the sun, incapable of death or disease, filled with the Spirit of life, shall stand perfect before the throne of God, united with a soul cleansed from all sin, and an intelligence made perfect in all its powers and faculties, by God's Spirit.

This is the perfect and complete regeneration, of which, in this world, we have only the first fruits. This is that ultimate and final change, completing all that has been begun on earth in us, "the sons of God." This is our "manifestation which the whole creation groaneth and travaileth to behold," the consummation of all things, the regeneration of the sons of God completed in the Resurrection, through Jesus Christ our Lord. The flaw and disease which fell upon man, and the whole world, through the sin of Adam, in them is healed. And the "sons of God, being the sons of the Resurrection," then fully and finally endowed with all the blessings obtained for them

* Ephesians v. 27.

by their Redeemer, standing upon the new earth, sheltered by the new heavens, shall be like Him, for as He is, so shall they be also." This is the completion of the regeneration received by the Christian man in this world, the full perfection and heavenly ripeness and maturity of the life which he receives in his baptism by faith upon the earth.

CHAPTER XI.

Our readers have seen, in various parts of this work, how the denial or the misunderstanding of various other doctrines has led to the denial of this doctrine of baptismal regeneration. If men assert that there is no such thing really in existence as a Church of Christ, they cannot believe in a doctrine which makes admission within it of preëminently great importance. If they deny the Divinity of Christ, and think Him to be a mere man who is dead, as other men are dead, they cannot comprehend how from Him a spiritual, supernatural life can now proceed. If they deny the divinity and personality of the Holy Ghost, they cannot conceive any spiritual regeneration effected by His present power. If their doctrine be that sacraments are nothing, of course, to them, it is an absurdity that anything real should take place in the sacrament of baptism. Looking over all these things, we have at once the strange facts accounted for, that men deny this doctrine against the manifest words and manifest sense of Holy Writ. Nay, we see how they deny the doctrine before they discuss it, even before they hear it stated. The doctrine itself, as we have said, rests upon an accumulation of doctrines; it is, itself, the crowning-stone of the Christian pyramid. The doctrine of regeneration is the last link, nearest to man, in the chain of Divine truth, that fastens humanity to the throne of the Father, as the divinity of Christ our Lord is the first link, nearest unto God. Deny any one of these, its supporting and connecting doctrines, and the negation is felt in it,—it must be denied.

We, therefore, who hold it, are subjected to a multitude of prejudices, a multitude of difficulties, if we present

this great truth of the Gospel system as an isolated doctrine, standing alone. If we believe in it, we believe because it is in the Bible, and it is, also, the inevitable logical consequence, the result and completion of many other evangelical doctrines. If those outside deny it, it is because they have first denied one or more of these. In order to avoid these difficulties, and to have the advantage of presenting to our readers the doctrine which we advocate, in its systematic connection with other doctrines, we present them with a synopsis of connected Scriptural truths, which we term the Gospel System. We lay it before them as agreeing, in spirit and in letter, with our Book of Common Prayer. And this, again, we consider, in its doctrine and in its practice, to represent the purest practice of the Church in the purest ages. We ask our readers, then, with the Bible and the Prayer Book in their hands, to examine this system which we lay before them, and the Scriptural proofs which we have alleged and expounded,—and thus, we think, they will see, in the system of regeneration as held in the Church, a harmony with all the doctrines of the Gospel, a beauty in the way it applies to all the problems of human life, surpassing all the philosophies, both ancient and modern, and, above all, a consummate depth of wisdom, an intense practical spirit, which, in the same words, can teach, catechetically, a *child*, and satisfy the inquiries of a sage.

THE GOSPEL SYSTEM.

I. Man, as originally created by God, was a perfect being, sinless and immortal, dwelling in a perfect world. He was made in the image of God. He was full of spiritual life. The law of God was written in his heart. From the Father, the Son, and the Holy Ghost, there flowed upon him, freely, gifts and graces and endowments, transcending nature, truly supernatural, coming from the spiritual world. By the temptation of Satan, and the act of his own free will, man fell. Thereupon he suffered a threefold loss. His whole being, in all its constituent parts and faculties, became depraved and diseased

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by sin. He was cast out of Paradise. He lost his right and title to the gifts of his first estate. A son of God wounded mortally, exiled from his Father's House, amerced of his inheritance,—this became from that time his state, and that of all men naturally engendered of the offspring of Adam.

II. By nature, therefore, all men as born into the world are dead in sin; cast out from Paradise, under condemnation of the Law; unable by their own power to restore themselves.

III. They need, therefore, 1st, Deliverance from the condemnation of sin, and its dominion; 2d, A new spiritual life from heaven to dwell in them, and heal them; 3rd, The existence, and continuance upon earth for them, of a sphere for that new life to dwell in; 4th, In it, all the means and influences whereby the flame of that new life shall be fed, and cherished until it reach perfection.

IV. The Word, therefore, became incarnate. God, made man—the two natures, the perfect Godhead of the Son, united with perfect humanity, in One Person—was born of the Virgin into this world. He lived with us until the age of mature and complete manhood, as the perfect example and standard of the human race, in his life and precepts. He died then upon Calvary as a sacrifice and atonement for the sins of the whole world. He rose from the dead and ascended into heaven to be our Mediator. The King, the Priest, and the Prophet of His people upon earth, until the judgment day. This is the threefold work of our Lord for man, which, once done, establishes the Gospel.

V. For,—in consequence of this and because of it,—the Spirit of the Father and Son was sent upon earth to organize the Church of Christ, and to call upon all men to come within it. The Church, the Kingdom of our unseen King, the Temple of our High Priest and Prophet within the veil, is a permanent and visible tabernacle upon the earth for the regenerate to dwell within. It is the sphere of the new life. In it are present unto man all the spiritual blessings which our Lord obtains and confers upon his brethren.

VI. The Church of God is a visible organized society upon earth, with an apostolic ministry. It is Catholic as receiving all men, in all times, and of all lands and races, within its bosom; and as, finally, to spread over the whole world. The Spirit is its indwelling and organizing power. It is holy; for within its fold are all the means of holiness and salvation to him that believeth and is baptized. All men are called by Christ to come within His Church. "The Spirit and the Bride say, come."

VII. Hence, to all men, the Gospel is preached. To all men are proffered, 1st, Remission of all their sins; 2d, Entrance within the Church of Christ upon earth, and with it the new life of Christ, which together make regeneration,—the new birth into the new state, the state of grace and salvation; after this, until death, sufficient grace and guidance, that we may reach everlasting glory in heaven.

VIII. This gift is offered to man on stated conditions and by the appointed means. The conditions on the part of man are, 1st, True and heartfelt repentance from sin; 2d, Real and sincere faith in God, through Jesus Christ our Lord. These two, actually existing in the man, constitute conversion; that is, a sincere and earnest "turning away from sin and a turning toward" God, of the soul, willingly, heartily, and affectionately done. It is the work of the Holy Spirit influencing and aiding the will of man. It is required of all who come to Christ, both of those who have never been baptized and of those who, having professed His name in baptism, have fallen away into sin. Of this work, the ordinary means is the preaching of the Gospel by the commissioned ambassadors of our Lord. Yet, in manifold ways, and by means the most unexpected, does the eternal Spirit strive with man, that he may turn toward God.

IX. Man being thus prepared, there is no bar, on his part, to the grace of God. The gift of regeneration is given to him in God's appointed way, and by the means He has established in the sacrament of baptism. Therein we are born of water,

the outward and visible sign, and of the Spirit, the inward life-giving power. Therein we are made "members of Christ, children of God, inheritors of the kingdom of heaven." All this is done on condition of our faith and repentance, by the supernatural and miraculous power of the Holy Spirit, acting in this world of space and time, in and by means of the sacrament of baptism.

X. This birth is no bare figure, no mere outward sign of a grace which we had before. But it is the actual and real gift of regeneration, then and there conferred upon us, on the conditions required of us by God, and by the means which He has ordained for our acceptance. Our sins are all forgiven by the merits of Christ's death and sacrifice, then applied to our souls by the Holy Spirit. The life of Christ is then implanted in our being. We are then brought, by the same Spirit, within the Church of God. As every true and real birth consists of, and is made up of, these two,—an organic life and a sphere of being for that life to mature and exist therein; so our new birth consists of these two, internally and externally,—the life of Christ and our entrance into the Church of God, which is upon earth, the sphere and home of that new life.

XI. Henceforth, from the moment of our baptism, we are, 1st, The sons of God, through Jesus Christ our Lord; 2d, We are members of the Election, which is the Church of God visible upon the earth, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 3d, We are in covenant with God through our Lord Jesus Christ, the Mediator of the New Covenant. All these privileges belong to the members of Christ's Church militant, collectively and individually.

XII. Our Lord Jesus Christ is, therefore, unto us who are baptized into the Church, a living and a present Saviour. Now He intercedes and reigns for us. We are subjects of a Kingdom —members of a Church that has now a real, organized existence upon the earth; that is now visible and actual in space and

time; although its King and Prophet and Great High Priest; its heavenly hosts of angels and archangels, cherubim and seraphim; its communion of saints that are gone to their rest; nay, our own highest spiritual privileges and blessings, be not visible to our bodily eyes. These, during our abidance in the Church militant upon earth, are only to be seen by faith. In our future life of glory, in the Church triumphant, "we shall see even as we are seen, face to face."

XIII. Having thus entered within the Church, the one great key to all the blessings of our state and condition is, upon our part, an earnest and living faith. Faith is the eye that opens the soul to all the light of heaven. It is the hand that receives and appropriates all the gifts and graces of the state in which we are placed. It lays hold upon and accepts all the merits of Christ. Faith, therefore, justifies. For, as Christ is the centre of all salvation, the substance and the reality of all means, all sacraments, all spiritual blessings, it is faith which willingly, consciously, lovingly accepts and receives HIM in them all. In Him, therefore, it receives pardon of all sins, and all the merits of His incarnation; of His death and sacrifice on earth, and of His present and perpetual mediation for us in heaven. Such, to the regenerate man, are the effects of faith, a living, habitual, and loving personal faith, constantly laying hold upon God, through Jesus Christ our Lord.

XIV. Hence, within the Church of God upon earth there are two classes equal, in the blessings by which they are surrounded, unequal in the use they make of them: the sons of God who love, believe, and obey their Heavenly Father, and they who, being sons, have no faith, and therefore no love and no obedience to His laws. The first "hold fast the faith," they "build themselves up in faith," "they follow after faith," "they fight the good fight of faith"—all, therefore, of the spiritual blessings of this state that they can receive they do receive. First and greatest of all, as opening the way to all, that they are uncondemned, or justified, before God, through faith in Jesus Christ our Lord. To be in such a state is mani-

festly to be really holy, according to our capacity, and that not of ourselves, but of the gift of God. Hence they who have a living faith, the justified that is, make up a class of real saints within the Church of God. They are "the communion of saints." Those, again, who have not that living faith, are they who are rebellious sons,—they who wilfully and knowingly live in sin, and therefore are condemned before God and not justified.

XV. The signs of a living faith in the baptized are, first, in the heart,—love to God and man; second, in the life,—a willing obedience to God's laws; in other words, a religious and devotional life, arising from a true and sincere habitual faith.

Of man's baptism all men can judge—they can see whether it has taken place or not; of his justification, only God, and the man's own secret heart, are certain and assured.

XVI. Our sonship, begun in this world, is completed at the resurrection. Here, our greatest privileges in Christ, although real, are only initial. Then and there, is the Consummation —the final completion of our career. We are then born from the state of grace into the state of glory, "Sons of God, being sons of the Resurrection." The spiritual life that began in this world, comes to its maturity then, in the glorified body, the perfected intellect, the redeemed and spotless spirit in the open vision of God. We have then attained unto maturity. We have "come unto the perfect man, unto the measure of the stature of the fulness of Christ." "As he is," so then "shall we be also." And furthermore, the creation itself is then regenerated, "born with us, unto the glorious liberty of the sons of God." And the new heavens and the new earth are henceforth forever our eternal home and dwelling-place. So shall all who, in the state of grace upon earth, had lived in a true faith, live with our Lord forever in the state of glory in heaven.

BOOK III.

SCRIPTURAL PROOFS.

CHAPTER I.

Our readers have now before them, clearly, what the Church means by the word regeneration. They have before them the authority in our Prayer Book for the doctrine. They have also seen its uses, and the deep and practical philosophy it contains, as applied to life. Now, therefore, is the time to examine the Scripture proofs, for there is no doubt that the mass of professing Christians in this country attach no such meaning to the word "regeneration" as we do; the ideas of which it, with us, is the centre, do not belong to their ordinary use of the word. Regeneration and conversion are, with them, identical. We claim that the two ideas are utterly distinct,—we assert that regeneration is a doctrine and fact peculiarly Christian; it is a gift to us from Christ our Lord, in His Church, and since His coming into the world. It is only since Christ came, and because of His coming, as the God-man upon the earth, the Redeemer of the world, that men can become sons of God.

Surely, then, since this great confusion of words reigns among the masses of ordinary Christians, it is well that we should fully and exactly understand what we mean by the word "regeneration," and the ideas we attach to it, before we examine the word as found in Holy Writ. And this the more that the other doctrine, that of conversion, is also held by us as distinctly as by any of them, but only as belonging to its own proper term, and in its proper position. For we do not say that conversion is regeneration, or that regeneration is conversion; but we say that regeneration is the new birth, and conversion is the turning of man from evil to good, under the influence of the Spirit of God.

Another remark we would make most important in these days of mere verbal arguers—that wretched class so numerous since men have given up belief in the real existence of the Church—that there is something more necessary to truth than exclusively grammatical examination. In fact, all discussion of any truth of Scripture, to be sound and complete, must have, first, the verbal examination of the term or phrase in Holy Writ, with its context; secondly, the discussion of the conception, or the examination of the logical truth and consistency of the whole complex of the ideas which we attach in our minds to that word or phrase; and, thirdly, the reality and actual truth of the thing itself in the world of facts and events. These remarks we make in reference, mainly, to those grammarians of Germany, who take it for granted, at the start, that merely from the verbal form of Scripture, they can bring forth the truth,—who cast aside all the laws of logic, and laugh to scorn creeds, liturgies, and doctrines.* In regard to this, we say, let us have all the knowledge of grammatical principles, of words, and idiom that we can have, by the most extended and laborious verbal research. Then let us have all the skill in the necessary laws of thought, all the logical training, verbal and

* Luther, with his enormous personal influence, and his extreme subjectivity, commenced all this mischief. His doctrine of "the Bible only," and the infallibility of private judgment, in fact, shut him into this idea. And, accordingly, we find him asserting that all theology is merely grammar! "Lutherus—theologiam veram et summam nihil aliud esse, quam grammaticam, h. e., Græcarum, Hebraicarumque literarum scientiam putabat."—Ernesti, cited by Donaldson, "The New Cratylus," p. 11, Preface. Chalmers also asserts the same thing: "The mind and meaning of the author who is translated, is *purely a question of language*, and should be decided *upon no other principles than those of grammar or philology*."—Works, p. 54, Am. ed.

There never was any more blind and stupid principle laid down, as any one will tell you who is really conversant with the science of legal interpretation. And yet it is undoubtedly the principle upon which the German exegetes of the Bible have worked up to this time. Because grammar and philology are very advantageous indeed in the interpretation of documents, *therefore*, no other knowledge whatsoever is in any degree necessary or requisite!

real, which these men are now so deficient in. And, lastly, let us have the science of real interpretation—as lawyers at the bar, practically acquainted with the business of life, and judges accustomed to the weighing of evidence upon the bench, understand it—applied to the documents of Scripture.

For there is a science of real interpretation. Men of great genius in the legal profession have laid down its principles and given the rules requisite for its application. This science is part of the education of every well-trained lawyer in this country, and a primal qualification of every judge that sits upon the bench. We have yet to learn that these German exegetes understand any of the principles of this important science. We question whether, as a matter of fact, even the ablest and honestest of them, Michaelis, or Tholuck, or Ernesti, or Gesenius, ever even dreamed of the existence of such a science. In fact, so far as we have seen of the German commentators, their commentaries give no indication, in any way, of real principles of interpretation. We question whether any of their commentaries, considered as examinations of documents, and their evidence and gist, would stand for a moment the judicial eye, we will say, of Story, or Marshall, or Greenleaf.

In truth, their whole process is the reverse of interpretation. This science seeks scientifically to fix and determine the meaning of documents that are of authority. The German exegesis, in effect, is generally the reverse of this. It loosens all meaning. It gives the power of attaching any sense you please. It is a magazine of negations and evasions. It is merely verbal and grammatical, not logical, nor real, nor legal.*

* There are, now, both in classical and sacred exegesis, many indications that this vicious system is to pass away, and that real interpretation is going to take its station in Germany, side by side with grammatical argumentation. It may seem that we have spoken somewhat harshly of these exegetes; and yet we have by no means used, concerning them, stronger language than that which most able and learned men in Germany have employed of late. Take, for instance, the very first paragraph of the preface to the sixth edition of Winer's "Grammar of the New Testament Idiom." "When

Indeed, it is only in the great commentators of the Primitive Church—St. Chrysostom, St. Augustine, St. Athanasius; only in the great English theologians—Bull and Barrow, Pearson, Laud, and Hooker; and in some of the Roman Catholics, when these last are not upon their own peculiar notions—that we see real interpretation. Only in these do we behold the principle that the Scriptures relate to awful realities connected with man's eternal destinies; only in them the conviction that they are authoritative documents. In fact and truth, were our system of interpretation—that of the interpretation of Scriptures in accordance with the creeds and the universal sense of the Primitive Church—drawn forth in a scientific form, as well adapted to modern times as the manual of Vincent of Lerins was for the fifth century, we have no doubt that it would perfectly satisfy the most scientific jurisconsult. And, indeed, if the science of legal interpretation as to its principles be thoroughly examined, these will be found to be the basis of the interpretation of Scripture, which is given by the Fathers, and by the great Anglican divines.

To resume: our readers will remember that the central and leading text on the subject of regeneration, is our Blessed Saviour's own conversation with Nicodemus, narrated in the third chapter of the Gospel of St. John.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, ex-

this grammar first made its appearance, in 1822, the object proposed was to oppose *the unbridled license* with which the diction of the New Testament was *then*, and *had long been, handled in commentaries and exegetical lectures;* and to apply, as far as practical, the results of an enlightened philology, as taught by Hermann and his School, to the study of the language of the New Testament. It was high time that *some voice* should be raised against the *inveterate empiricism of expositors,* and that *some effort should be made to emancipate* the writers of the New Testament *from the bondage of a perverted philology* which *styled itself sacred,* and yet *showed not the least respect toward the sacred authors* and their well-considered phraseology."

cept God be with Him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." *

Now here is a new birth spoken of,—a birth of water and the Spirit. What is the meaning of this? We think it but fair, after what we have said of German exegetes, to give them a full chance of being heard. We, therefore, copy entire the interpretation, upon the fifth verse, of Tholuck, one of the most learned, most able, and most pious of the German commentators.

"The Fathers of the Church, and after them the interpreters of the Roman and Lutheran Churches, almost universally take ὕδωρ here in the sense of Christian baptism only. And this is, in fact, the sense which most readily offers itself to the reader; among the moderns also it is so understood by Tittmann, Knapp, Fikenscher, and others. It is also confirmed by the parallel passage in John, v. 6, where εν ὕδατι και αἵματι is referred to baptism by far the greater number of interpreters, and lately by Lücke also. This view is not less supported by the intimate connexion in which baptism and regeneration are generally placed in the New Testament. (Eph. v. 26; I. Pet. iii. 20; Tit. iii. 5.) To those, however, who regard the baptismal water only as a signaculum or seal, it seems strange that the Redeemer should put so much importance upon this sign. On this account this view has been

* St. John, iii. 1, 8.

dismissed by the interpreters of the Reformed* Church, as well as by the Arminians and modern interpreters." †

In order to show plain men what help they have, when the manifest literal sense is banished, because it seems strange that the Redeemer should place so much importance upon this sign,—a sacrament, that is, which He himself instituted to be used perpetually and unchangeably in His Church!—we shall go on to give the rest of these annotations.

"Many, like Calvin, take spirit as epexegetical of water, 'aquæ spirituales non fluviales,' and appeal to the hendiadys.—(Matt. iii. 11.) So also in Winer (Ex. Stud. p. 140).

"Others, like Grotius, understand a hendiadys reversed, 'spiritus aquæ instar emundans.'

"Some, as Cocceius and Lampe, understand by ὕδωρ the 'obedientia pura' of Christ.

"Zuinglius: intelligit per spiritum, celestem operationem Spiritus Dei; per aquam, cognitionem, claritatem, lucem celestem.

"Others, like Beza, Beausobre, and Herder, suppose that Christ referred to the then well-known rite of John's baptism, or that of proselytes; and, as Beausobre says, it may be translated without hesitation. 'Si quelq'un n'est nè non seulement de l'eau mais aussi de l'esprit.'—[If any one is born not only of water, but also of the Spirit.]

"Some, also, think of a mystical, ethereal element—the higher water—out of which the spiritual body of man is formed.—(What does this mean?) So Schübert (in V. Meyer, Blätter für Warh. xi. 76, Ueber einige Bed. des worts Wasser in der Schrift, and also the Ev. Schüllehrerb.

"Heissen in a Dissert. von 1727, shows that the Rabbins spoke of a heavenly water in a mystical sense, and he believes that allusion is made here to the history of creation, where the '*Spirit moved upon the face of the waters.*'"

* *i. e.* Calvinistic. In the language of the Continent, Reformed always means Calvinistic; Protestant, always Lutheran.

† Tholuck, on the passage.

"Finally, according to Erasmus, *πνεῦμα* is to be understood of the air. Christ places, figuratively, the two purest spiritual elements in opposition to the gross earthly birth.

"The view of Olshausen is peculiar: 'The ideas of birth and creation are very nearly allied,—as in creation now, water appears as the passive element, and Spirit as the forming power; so also in the *γεννηθῆναι ἐξ ὕδατος καὶ πνεύματος*, being born of water and the Spirit, the Spirit is the creative power of regeneration, whilst water is the feminine principle in repentance, the purified element of the soul, which becomes, as it were, the mother of the new man. . . . . The interpretation which refers this to baptism is entirely correct, only it must be understood as intimating not the *sacrament*, but the *idea* of baptism." *

Quite a collection, this, of modes of regeneration, for "Calvinists, Arminians, and modern interpreters," when we have once left the plain, literal sense of the words. We leave baptism, because we cannot understand how "so much importance can be attached to the signaculum by the Redeemer." And then, round and round we go, until finally baptism comes up again, "only it must be understood as intimating, not the *sacrament*, but the *idea* of baptism." Was there ever such a congeries of guesses, notions, half-ideas flung out at random, and whimsies, as interpretations? And this, too, by men of great learning and great name.

We go on, however, to give the final summing up of Tholuck himself, a conclusion which concludes nothing, a decison in which nothing is decided:

"Our opinion is, that we must commence with the opposition which is almost always made between the *water baptism* of John, and the *baptism of the Spirit* by Christ (John, i. 26, 31, 33; Luke, iii. 16; Acts, i. 5). The baptism of water denotes the baptism of repentance (St. John, i. 26); the baptism of the Spirit is that of an inward purification, of a life-giving faith. Both must be united in genuine conversion.

* Tholuck on John, p. 110, 111.

If we explain this (Lücke comments excellently on the passage), the reference to Christian baptism is immediately comprehended within it. It is very possible, however, that this term may have had still other significations which were more intelligible to Nicodemus; as, for instance, this, that he was directed to the ablutions, already known to him, in order to apprehend them in a more spiritual manner; perhaps, also, by baptism he was to be exhorted to an open profession of Christ. An inquiry, also, might be made concerning the profounder meaning of the symbol of water." *

We have given to our readers the interpretations of a man, certainly of great learning and ability, and of undoubted honesty and personal piety. We now set before them a principle of the great Anglican divine, Richard Hooker, upon the subject of interpretation, before cited in this volume, which we ask them to consider: "We take it as a most infallible rule in exposition of sacred Scriptures, that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchemy doeth, or would do, the substance of metals, *making of everything what it listeth*, and *bringeth, in the end, all truth to nothing*." †

Now, let us look to the passage of St. John above cited. What does it say in the plain, literal sense? This, first, that there is, from the "only-begotten Son of God," in this world, a new spiritual birth for man.

Second, that this new birth is of water and of the Spirit.

Third, that except he be so born, he cannot enter into the kingdom of God. And thereby ensues a stringent and conclusive logical inference, that by being born of water and the Spirit, he *does thereby* enter the kingdom of God.

These three things are said in the plain, literal sense of the words. There is, therefore, such a thing for man as a new birth. It must be by water and the Spirit, and by it we enter into the

* Tholuck on John, p. 111. † Hooker, vol. ii. p. 253.

kingdom of God. This is what the passage says, plainly, distinctly, and manifestly.

But these great interpreters (we have given twelve or thirteen of them) do not take the literal sense of the passage. We admit they do not. And we think that if our readers will look back over these interpretations, as given by Tholuck, they will find them, as Hooker says, "making of words what they list, and finally bringing all truth to nothing." They would find, had they read the whole of the voluminous argumentations of these learned men (for Tholuck only gives their conclusions), that their method is a delusive art; so delusive, indeed, that no honest, plain man, cast into that huge labyrinth of learning, could tell how, or when, or by what means regeneration takes place, or what it is.

But why should these great and learned men shrink back from the literal sense, supposing them also honest men? The answer is plain. They refuse the literal sense, because they say it is impossible. The truth is, they cannot hold it, because they do, consciously or unconsciously, hold something else entirely inconsistent with it. (See Tholuck, for example, in the very passage we have cited.) He admits that the fathers of the Church—that is, all Christian interpreters, without exception, Greek, Latin, and Oriental—for twelve hundred years after Christ, all the Lutheran and Roman Catholic commentators (he might have added, all the great Anglican commentators) take the literal interpretation. But he cannot, and why? Because "it seems strange that the Redeemer should attach so much importance" to the baptismal water and words. That is, really, because he, Tholuck, does not understand or accept the doctrine of the sacraments as it is in the Christian system.

Looking, with this thought in our mind, and from the same point of view, over the discussions upon the subject of baptismal regeneration, we shall at once find many things made plain to us. An Unitarian, for instance, reading this passage of St. John, cannot take it in the literal sense, because he does not believe in original sin,—he does not

believe in the divinity of our Lord Jesus Christ, or of the Holy Spirit, or in the existence of a Church on earth. A Methodist does not believe in the existence of a Church, or that sacraments are in any way effectual. A Calvinist, although he believes in the Holy Spirit, and in the corruption of man's nature, yet believes actually in no Church upon the earth, and connects the work of the Holy Spirit with predestination and absolute decrees, and not with sacraments in any way. Now ask any of these, Wherefore do you not believe that the words, "born of water and the Spirit," mean a birth of water and the Spirit, by which we enter into the kingdom of God? and they will at once answer, Because it is not Scriptural. They are perfectly honest, and yet perfectly unconscious that they are rejecting the plain, literal sense of Holy Writ, and that, *not* because *it is not asserted* in the Scriptures, but because, *being asserted*, it is contrary to ideas and notions with which, personally, they are possessed, when they approach the text.

We, therefore, again distinctly assert that in the Holy Scriptures of the New Testament we are said to be regenerated or new born of water and the Spirit, and that this takes place in baptism. And we assert, also, that the reason why these commentators deny it, first, is, that they do not understand the principles of real, but only of verbal interpretation; and that, secondly, they are filled with prejudices, false principles, and false systems, which immediately deny the truth itself, or some of its coördinate and subsidiary doctrines.

Let us look, then, at this passage plainly. Is it simply conversion that it proclaims? Merely the doctrine of repentance from past sins, and faith toward God? Of this, the Old Testament is full to overflowing. This the Law and the Prophets, through every page, declare to man in trumpet tones. Wherefore, then, is the great Rabbin, "the master of Israel," astonished when he hears of a new birth, if all that it means is the turning of the man from unbelief and sin to faith and holiness, by the power of the Holy Spirit of God? Why should he be

astonished at the doctrine of conversion (if that be exactly what "being born again" means) when the Psalmist says, "Sinners shall be converted unto thee;" * when Isaiah says, "They should be converted, and I should heal them;" † when the Spirit of God, and His work upon the heart of man, is so often mentioned in the Old Testament.

If the new birth, proclaimed by our Blessed Lord, means nothing but the old work of conversion, which the Spirit of God was wont to do under the Old Covenant as well as under the New, why should the Master of Israel be startled and marvel and hesitate and make inquiries so strange as these: "Can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Is it not perfectly evident that it was not the idea of conversion—with which, on the pages of the Old Testament, he was perfectly familiar—that was propounded to him then, but a greater and grander thought, not to be found on the surface of the Jewish system under the Old Covenant,—the idea and principle and fact that because the only-begotten Son of God has become the Son of Man, so by Him man can become, by a new birth, really, in this life, a son of God?

And then, again, in reply to his anxious inquiry as to the manner of the new birth, why is the answer given with most solemn and emphatic asseveration—"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—instead of such an answer as our Presbyterian commentators give, that "it simply means conversion," the spiritual and moral change produced upon the man by faith and repentance,—a process perfectly understood by him as a master in Israel, and by no means new or astonishing to any pious mind at that time, or at the present day?

Wherefore, if this new birth into the kingdom of heaven means simply and only conversion—when an explanation of the mode is required—does the Saviour merely add that it is of

* Psalm li. 13. † Isaiah, cited in Matthew, xiii. 15.

water and the Spirit? The commentators that take this ground are sadly incommoded by this word water. They slur it over, they feel uncomfortable with it,—the text would be, for them, a little better without it, as we can plainly see. In fact, upon their interpretation, the word water is utterly without meaning, wholly unnecessary and out of place. It should not be there at all, only the word Spirit.

And then, furthermore, when Nicodemus urgently inquires "How these things can be?" asking an explanation, the explanation given by our Lord is the doctrine of the incarnation of the only-begotten Son (the word "Son" is used of Himself five times in five verses,—Son of Man twice, and Son of God three times), and of His coming into the world that everlasting life should be given through Him. After this explanation Nicodemus makes no more replies or inquiries.

We believe, as fully as any one can do, in the necessity of conversion for those outside the Church, and also for those inside, who have fallen into sin; but it seems to us that nothing is gained by attempting to find in this passage that doctrine only. It looks like an attempt to shut out grand Christian ideas and facts, which never had existed for man but that our Blessed Lord came upon the earth in our humanity, and to shut us in to so much only of truth as the Jews knew before Christ came. In other words, it is an inadequate, poverty-stricken, traditional teaching that would abase Christianity to the level of a believing and pious Judaism, by asserting that man, since Christ came, can only enjoy the same spiritual privilege of being converted which the believing Jews, before the birth of Christ, enjoyed, instead of having, through Him and His incarnation, the power of being sons of God.

But, examine the Holy Scriptures of the Old Testament thoroughly. See therein repentance and faith necessary to man; see the influence of the Holy Spirit upon our race universally asserted; see, therefore, the doctrine of conversion in its proper place, as a preparation for a great gift to be given in the

fulness of time to man from God, through Jesus Christ our Lord. And then this passage of St. John's Gospel describes for us that gift, coming from our Lord's incarnation and atonement, wrought by the Spirit and received by faith, and abiding in the man,—a true birth, a real regeneration, not a mere unnecessary and unfruitful figure of speech.

And, then, let us think, furthermore, that *we* know all the facts of our Saviour's life and teaching which He has thought necessary for us to know,—His incarnation, His death and sacrifice, His burial and descent into Hades, His resurrection from the dead, His teaching of the Great Forty Days, His commission to His apostles, His ascension into heaven, His mission of the Paraclete, His institution of the Holy Catholic Church. All these facts and doctrines are, for us, facts and events. They have taken place, been consummated and perfected. They are clearly before our minds and upon our tongues, as most certain and authentic truths. With these on our minds, we read and understand this passage in the Christian sense. And we hardly think that all these, for Nicodemus, had not occurred, and were in the future, or else they were unrecorded, as yet unwritten. From this consideration, we do most plainly see why the doctor of the old law, the master of Israel, did not understand, when he heard Christ speak of the "new birth,"—the birth of water and the Spirit, into the kingdom of God. And for us, as Christians, the literal sense is the real sense, because all the facts and doctrines connected with that new birth have been completed in Christ, and are taught in His Church, and because they are all of them recorded in plain words on the face of Holy Writ.

We now present to our readers a schedule of passages in the New Testament that bear upon the doctrine, heading it with the famous passage of John:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man *be born again*, he cannot see the kingdom of God." *

* St. John, iii. 3.

"Verily, verily, I say unto thee, except a man *be born of water and of the Spirit*, he cannot enter into the kingdom of God."*

"According to His mercy He saved us, by the *washing* (or baptism) *of regeneration*, and renewing of the Holy Ghost." †

"Eight souls were saved by water, the antitype whereunto even *baptism doth now save us*." ‡

"He that *believeth and is baptized* shall be saved; but he that disbelieveth shall be damned." §

"Go ye therefore, and make disciples of all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost." ‖

"Repent, and *be baptized* every one of you in the name of Jesus Christ *for the remission of sins*." ¶

"Arise, and *be baptized*, and *wash away thy sins*." **

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it by *the washing* (a *baptism*) of (the) *water with the Word*." ††

"*So many of us* as were *baptized into Jesus Christ* were *baptized into His death*." ‡‡

"Ye are all the sons of God through (the) faith (that is) in Christ Jesus. For *as many* of you *as have been baptized* into Jesus Christ *have put on Chrtst*." §§

"We have *all* been *baptized by one Spirit into one body*, . . . and have been all made to drink into one Spirit." ‖‖

"Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God:* therefore the world knoweth us not, because it knew Him not. Beloved, *now are we the sons of God*." ¶¶

Here are many passages concerning baptism, and all of them taken from the New Testament. What do they say? Do they not manifestly assert, in the plain, literal sense, our

* St. John, iii. 5.
† Titus, iii. 5.
‡ I. Peter, iii. 20, 21.
§ St. Mark, xvi. 16.
‖ Matthew, xxviii. 19.
¶ Acts, ii. 38.
** Acts, xxii. 16.
†† Eph. v. 25, 26.
‡‡ Rom. vi. 3.
§§ Gal. iii. 26, 27.
‖‖ I. Cor. xii. 13.
¶¶ I. John, iii. 1, 2.

doctrine of regeneration? Surely they do. There is a new birth for man in this world. That birth is of water and the Spirit. By it we enter into the kingdom of God, which is the Church of Christ. We are saved by the washing (or baptism) of regeneration, and the renewing of the Holy Spirit. Baptism (the antitype to the waters of Noah) doth now save us. He that has faith and is baptized shall be saved. All men are to be made disciples of Christ, being baptized by His apostles. Baptism is for the remission and washing away of sins. The Church is cleansed by the washing (identical with the baptism) of the water and the Word. As many as have been baptized into Jesus Christ, have put on Christ. All the baptized are the children of God. We have all been baptized by one spirit, into one body. All the baptized are sons of God.

Look over these plain assertions. They lie on the face of the texts we have cited, they are expressly asserted in them. They are the plain sense, the evident meaning of the words. We, with our doctrine, assert them in the literal sense. Can others do the same? Must not they, on the contrary, deny the plain sense of all these passages? Examine the doctrine of baptism, in our standards, and there is no doubt whatsoever (whether you accept that doctrine or not) that it agrees exactly with the plain, literal sense of these passages.

Furthermore, all the facts which require this doctrine of regeneration, as that of man's wounds and his losses by the fall, his death in sin, his casting out from Paradise; all these truths, also, which declare the principles upon which and by which regeneration takes place—as the doctrine of the incarnation of the Word, the personality and divinity of the Spirit, His miraculous workings, in all ages, on the earth; and the doctrine, also, of the sacraments, the doctrine of an Apostolic Church, of a living faith, and a true repentance,—all these are to be found in as plain words, in the New Testament.

And, again, the various ways wherein the Apostles address the Churches all take for granted the doctrine of baptism, "that every one who is baptized in the Church is a

member of Christ, a child of God, an inheritor of the kingdom of heaven."

Is not that system, then, the correct and scriptural system, which agrees, in all respects, with the plain, literal sense of Holy Writ, both as concerns the doctrine itself, and all the subsidiary doctrines upon which it rests? For this challenge we can plainly give to all our opposers,—that not one passage in the New Testament can be brought, which our doctrine shall contradict in plain terms. But as for theirs, it is manifest that they begin in this way: "We are *not* born of water, for we cannot be." "We are *not* saved by baptism, for it is impossible." "Baptism is not for the remission of sins—how can a mere ceremony remit sin?" "We are *not* the sons of God by baptism, but by our faith." Any one who knows the tone of the dissenting pulpit and press, knows well that these negations of Holy Writ, in express words,—these outrageous denials and contradictions of plain, literal assertions that are in the Scriptures literally, are aphorisms with the Calvinistic and Methodistic sects among us. Very good reason, indeed, is there for this; for if a man believe the plain sense of Holy Writ, in the passages we have cited, his first business, when he repents of sins and has faith in Jesus Christ, is to seek out the ambassadors of Christ, His commissioned ministers, the clergy of the Apostolic Succession, and, being baptized by them, to enter thereby the One Catholic and Apostolic Church, the kingdom of heaven. All these denials of the plain sense of Scripture, therefore, are, consciously or unconsciously, actual excuses from this course of action, by which the man justifies himself in staying in the sect wherein he happens to be.

In fact, the whole thing is the effect of self-will on the part of the popular religionism of the day. "He that believeth and is baptized shall be saved," the Scripture says. The man cuts the text in two. One half suits him. With wilful faith he takes it to his heart. The other half, with wilful unbelief, he casts away.

"*If Christ himself*, which giveth salvation (says the ju-

dicious Hooker), *doth require baptism*, it is not for us, that look for salvation, to sound and examine Him whether, unbaptized, we may be saved, *but seriously to do* that which is required, and religiously to fear the danger which may grow from the want thereof."

We would add from Hooker a most remarkable fact, we have before alluded to, in regard to the interpretation of this verse: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He says: "Of all the ancients, there is not one to be named that did otherwise allege or expound this place than as implying external baptism." An assertion identical with this the reader will find in the passage of Tholuck, above cited.

Now, we would desire our readers to consider the weight of this fact. In the first place, let them think that the New Testament is written originally in Greek. Let them consider how easily, in a translation, mistakes are made; how often verbal allusions, idiomatic terms of thought, all the subtle references and suggestions implied in the original, are wholly lost in any translation, even the best. Let them, therefore, consider what an immense advantage he has who reads a living book in the original language, and that his own native tongue; how *he* shall understand it perfectly, sympathize with its sentiments, feel its true tone and drift, and be moved by all the harmony of its thought and words; in fact, be acted upon by it in a different way entirely from one who reads a translation of it, even the best and ablest.

Now, look at this. The Christians of the Greek Church read the Scriptures in their native language, their mother tongue, for a period upward of twelve hundred years from the date of the four Gospels. We have, of that Church, commentaries, treatises, eloquent orations, Christian poems—all based upon the Scriptures—from Clemens Romanus and Ignatius, in the first and second centuries, to Theophylact and Œcumenius in the eleventh,—a huge Christian literature still in existence of native Greek authors, reading the Scriptures in their

own tongue, and writing upon them in the same. The extent of that literature may be understood when we merely say that the works of one of these writers, St. John Chrysostom, a man of genius and renowned through the whole Christian world, to this day, for eloquence and learning, are in thirteen folio volumes! From that one fact, we may judge how enormous the Christian literature of the Greek Church is. And in all this literature of Christianity, extending over twelve hundred years, and beginning with men who lived in the days of St. John himself, the only interpretation of the passage in St. John which speaks of being born of water and of the Spirit, is that it speaks of Christian baptism!

We put this to our readers, now, in a legal and judicial point of view. Say, here is an authoritative document, written hundreds of years ago. Certain words occur in it. There is no dispute as to the fact that they are the very original words. A dispute takes place at this modern day, the present time, as to their meaning. If we can show that for so many hundred years all interpreters, from the first, without exception, in one uninterrupted stream, agreed in assigning them one sense, and that no other sense than this was ever assigned to them, is it not most manifest that such a fact is the weightiest proof that this only is the meaning,—in fact, nearly an absolutely conclusive proof to that effect? Any one that understands real interpretation must see that it is so.

Our readers, of course, will understand that "the ancients," in the passage we have cited from Hooker, includes the writers of the Latin Church through all Europe, for the same period as well as the Greeks. This makes up another huge Christian literature. But, although his assertion is equally true of them also, we have not brought them forward, principally because they knew the books of the New Testament, not in their own vernacular language, but only in translations, as we do. Still, put them both together, and add to them the whole Oriental Church, it is a most weighty and stringent proof, one that is well-nigh irresistible. And, as the author of the "Plain Com-

mentary" says of the time since Hooker, "The result of the most searching inquiry has but served to establish the truth of this remarkable statement." It is as true now as it was three hundred years ago, in the time of Hooker, that "not one of the ancients can be found that did otherwise allege or expound this place than as implying external baptism."

And Hooker himself gives the reason, that "as the Spirit is the necessary inward cause, and water is the necessary outward means to our regeneration,—both being appointed by God, both being parts of the one means that He has instituted, are, therefore, from the fact of His ordinance, to be accepted as such with faith." Hooker then proceeds to remark, that "except this be so, *no possible meaning can be given* to the words that we are new born of water. If this be not so, why are we taught that with water God doth purify and cleanse His Church? Wherefore do the apostles of Christ term baptism a bath of regeneration? What purpose had they in giving new advice to receive outward baptism, and in persuading them that it did avail to remission of sins?"

In fact, what has water to do with conversion in any way or in any sense, literal or figurative, practical or theoretical? Is it not faith, prayer, fervent zeal on the part of the man who preaches; the atonement of our Blessed Lord and the grace of the Holy Spirit on the part of God; and heartfelt repentance and living faith on the part of the converted man, that complete and make up conversion? What has water to do with it in any way. Why, then, should our Lord use a term so unmeaning and ambiguous, so unnecessary, as being "born of water and of the Spirit" is, if there be no birth in which water has a part, if water have, in the text, absolutely and really no meaning? Why should He have brought in a figurative allusion to an outward element, if that element have absolutely nothing at all to do with the sense, and therefore the phrase merely tends to deceive and lead astray?

Surely, these considerations should make us see that there is a "birth of water and of the Spirit" possible, in this world, for

man, and that it is in no way antagonist to the doctrines of Holy Writ that God, by His Son, should appoint, in baptism, a certain time, a definite place, and a sure, appointed, sacramental means, whereby the man, who has in his soul true repentance and sincere faith and therefore is converted, should furthermore receive, and God's Spirit then and there give to him the great gift of regeneration. It is on the face of the Scriptures. We receive it and believe it. And so did the whole Church of God, one and all, for fifteen hundred years, until the time of Zuingli and Calvin.

And, furthermore, we are utterly unable to comprehend how they, who so persistently and obstinately rule out the plain literal sense in this passage, and assert that the word "water" is in it purely figurative, can uphold water baptism in any way, or find anything in the Bible to authorize its use. Surely, the grounds that they take here should, in connection with that other passage—"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I: . . . He shall baptize you with the Holy Ghost, and with fire"*—enable them, nay, compel and force them, to forego and dismiss altogether any use of water in baptism; in fact, any baptism at all, except the outpouring of the illuminating and life-giving fire of God's Spirit upon believing and repentant souls. They should adopt the Quaker system, and have no water baptism.

And, on the other hand, the fact that these people do adhere, however inconsistently and illogically, to baptism by water, nay, to infant baptism itself,—this holds out to us the hope that they will yet come to see and understand the doctrine which alone reconciles the plain literal sense of Holy Writ with their own practice, and embrace it and acknowledge it and act upon it.

But, as we would not (for the satisfaction of our readers) rest the criticism of this passage only upon our own interpretation—although they can evidently see that we take the plain and manifest meaning, and the evident and literal sense—we

* St. Matthew, iii. 11.

shall cite critics of authority and reputation, both in and out of the Church. The first we shall adduce is the "Plain Commentary":

"5th verse. 'Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

"As if He said, thou understandest me to speak of a carnal birth; but a man must be born of water and of the Spirit, if he is to enter into the kingdom of God. If, to obtain the temporal inheritance of his human father, a man must be born of the womb of his mother; to obtain the eternal inheritance of his Heavenly Father, he must be born of the womb of the Church. And, since man consists of two parts, body and soul, the mode, even of this latter birth, is twofold: Water is the visible part, cleansing the body; the Spirit, by His invisible coöperation, changing the invisible soul. Consider the truly Catholic statements on this subject contained in our Church Catechism. It will be remembered that the Church of England, in her Baptismal Service, expressly grounds the necessity of baptism on the present declaration of our Lord. 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Famous words! which it has been the endeavor of misguided men to set aside or explain away. Opposing themselves to externals in religion generally, and to the two sacraments of the Church in particular, sectarians have sought to fasten a strange sense on these plain words of Christ; contending eagerly, indeed, for the bestowal of God's gift (the Spirit), while they have striven to make it appear that the duty required on man's side (the water) can be a matter of no real importance." *

We go on, furthermore, to give, from Mant and D'Oyly, some additional comments and remarks upon this passage, extracted from great theologians of the English Church:

"That our Lord here speaks of baptismal regeneration, the

* "Plain Commentary," upon St. John, iii. 3–5.

whole Christian Church, from its earliest times, has invariably taught." *

"Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom. And this is the expression which our Lord himself uses to Nicodemus: 'Except a man be born of water and of the Spirit;' it is called, also, by St. Paul, 'the laver of regeneration.' For now we begin to be reckoned in a new account. God is become our Father, Christ our elder brother, the Spirit the earnest of our inheritance, the Church our mother; our food is the body and blood of our Lord, faith is our learning, religion our employment; our whole life is spiritual, heaven the object of our hopes, and the mighty prize of our high calling." †

"But these, it will be said, are old commentators; what say the new? Has not the sifting biblical criticism of modern times shaken the sacramental meaning of these texts? So far, from this, we have three commentaries on the Greek Testament, published by the most eminent scholars of England, within the last five years. We allude to Wordsworth, Alford, and Ellicott, and *these men interpret all this passage, and all the other baptismal passages in the New Testament, of regeneration and baptism*, just as Hooker, Jeremy Taylor, Beveridge, Whitby, and Mant have done. And yet these men are alive to every variety of reading that the industry of such men as Tischendorf and Lachmann have brought to light, fully aware of every variety of interpretation suggested by German philology, Rationalistic, Reformed, or Lutheran. Still is their interpretation the same as their great English predecessors, the same as that of *the whole Church Catholic for fifteen hundred years.*" ‡

We proceed, therefore, to give some extracts from Dr. Wordsworth's commentary, and Dean Alford's. Bishop Ellicott's commentaries we do not possess. Wordsworth's review of the third of St. John will be found worth reading:

* Whitby, in his Commentary. † Jeremy Taylor.

‡ Sadler's tract, on the meaning of the word Regeneration.

"The Evangelist had begun his Gospel by declaring the *eternal Godhead* of Christ (i. 1–10), and *His incarnation* (i. 14), and the reasons of it, namely, that by our adoption into Him, and union with Him, we might become sons of God (i. 12). He had described the *Epiphany* (or manifestation) of Christ's DIVINITY (ii. 1–10), made more striking by its contrast with His humanity, derived from the Virgin Mary (v. 4), and he had showed Christ cleansing His Father's house by the majesty of His presence and power, and foretelling that He would *die* as *man*, and *raise Himself* as God (v. 19).

"He then proceeds to describe His conversation with Nicodemus, the Pharisee, who had been led by Christ's miracles to acknowledge that our Lord was "a teacher come from God (iii. 2). But Nicodemus, not being as yet enlightened by Divine Grace, had no faith in His Divinity, and did not feel his own need of regeneration.

"Our Lord, desiring to elevate him to a higher degree of faith, proceeds to teach him that this new birth from above is to be effected by *water* and the *Holy Ghost*. Do not be surprised because you do not understand *how* this is to be. You do not see whence the wind comes, but you see its effects. So in spiritual things: you do not see how regeneration takes place, but you may see its fruits."

On turning back to Dr. Wordsworth's commentary on the chapter, we find these remarks:

"Verse 4. '*How can a man be born when he is old?*' This questioning '*how?*' is of the natural man (I. Cor. ii. 14), and is characteristic of a weak faith and an earthly mind, and many, by putting such questions as to the *manner* of God's operations on the soul, have fallen from the faith. If a person ask, *How* is a man born again *by water?* let us ask, in return, *How* was Adam born from the *earth? How* are our bones, and sinews, and veins, and all our organs formed? In both cases the work is God's, whose the elements are, to work upon them, and by them, according to His will.

"If the earth is endued with such power that such marvels

as we see every day are produced from it, so, in like manner, when the Holy Spirit is present with the water, the marvels which exceed our comprehension are easily performed. The element of water is there, but the whole work is wrought by the grace of the Holy Ghost. By the second creation from water, the old man is buried in the water as in a tomb, and the new man rises from it."

On the fifth verse, Dr. Wordsworth continues, citing from St. Augustine:

"As the Israelites were not delivered from the Egyptians before they came to the Red Sea, so none can be freed from the pressure of his sins before he comes to the waters of baptism. And if the Red Sea, the figure of baptism, had such a virtue as it had, how great is the power of baptism of which the Red Sea was a type!"

Again, Dr. Wordsworth says: "Surely it is a significant circumstance that St. John's Gospel abounds with references to the element of water. Here the son of Zacharias comes baptizing with water. Our Lord's first miracle is here wrought upon water; water is changed by Him into wine. Here, He declares to Nicodemus that 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (iii. 5). He is in Judea, and baptizes with water (iii. 22). Here, He sits at the well of Sychar and first reveals Himself as the Messias (iv. 1–26). Here, He promises the gift of living water (iv. 10–14). Here, He comes to Jerusalem, to the pool of water called Bethesda, and heals the impotent man there (v. 1–8). He walks on the water of the sea of Galilee (vi. 18), and comes to the disciples in the storm. He comes again to Jerusalem at the Feast of Tabernacles, and cries, 'If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water' (vii. 37, 38). Here, He sends the blind man to wash in the waters of Siloam, and the blind man returns seeing (ix. 7). At the Paschal supper He here pours water into a basin and washes His disciples' feet (xiii. 5–10). At His crucifixion His

side is pierced, and 'forthwith came there out blood and water' (xix. 34.) After His resurrection He shows Himself to His disciples at the sea of Galilee, and the only miracle which He is recorded to have worked, after He was risen, was wrought there. As Tertullian says, *Nunquam sine aqua Christus.* And this is specially true of our Lord's acts and speeches, as recorded in St. John's Gospel. Many of the incidents first noticed are recorded in this Gospel only. This is in harmony with the belief that the natural element of water is declared in this Gospel to be made by Christ the means for conveying spiritual grace.

"If there are any who doubt whether Christ—who knew what he would do (John, vi. 6), and foresaw, not only His own institution of the sacrament of baptism, but every baptism that has ever been administered in the Church—referred here to the holy sacrament of baptism, let them read the words of Hooker (V. xix), and consider the use made of this Scripture by the Church of England in her Offices for Baptism of Infants, and of those of riper years."

We proceed, now, to give the criticism upon this passage from the Greek Testament, of Henry Alford, the Dean of Canterbury. He is not what we should call a High Churchman in any way; but the natural force of the Scripture itself, with his keen sense of the influence of motive in determining opinion, compels him to assert the plain and manifest sense of the words.

We go on to give his commentary upon a part of the passage:

"St. John, iii. 5. Our Lord passes by the question of Nicodemus without notice; further than that, this, His second assertion, takes, as it were, the ground from under it, by explaining the token and means of the new birth.

"There can be no doubt, *on any honest interpretation of the words*, that γεννηθῆναι ἐξ ὕδατος (to be born of water), to be born refers to the token, or outward sign of baptism; γεννηθῆναι ἐκ πνεύματος (of the Spirit), to the thing signified, or inward

grace of the Holy Spirit. All attempts to get rid of *these two plain facts have sprung from doctrinal prejudices*, by which the views of expositors have been warped. Such we have in Calvin, Grotius, Cocceius, Lampé, and others, who endeavor to resolve ὕδατος καὶ πνεύματος (of water and the Spirit) into a figure of hendiadys, so as to make it mean the 'cleansing or purifying Spirit.'" *

With this last testimony we close our extracts from commentators upon these words of our Lord to Nicodemus. Our doctrine is upon the face of Holy Writ manifestly, and the truth, that upon earth man can, by baptism, become most truly the son of God, if he only have repentance and faith in God, through Jesus Christ our Lord. And this assured and certain faith of the Scriptures, and our standards, can be carried out in an all-embracing, wide-extended life of holiness and truth, in all the pathways of life. If we are actually and really sons of God, with the life of Christ living and abiding in us organically, with the kingdom of heaven around us, in a new world of heavenly influences,—all this enforces upon us and demands of us a conscious and earnest growth in all that is like Christ; inward control over all our passions and emotions, even over all our thoughts; inward prayer and faith, outward good works toward God and man, steady belief in the truth, persistent hope and love. All this, if we believe in our regeneration in this world through Christ, should flow from that fact and that belief. Let our children be baptized in infancy, as this doctrine implies and requires, and be trained up and educated as children of God. As children of God together, let the husband and the wife sanctify their household and their home as a temple of God. Let us walk in this world as the sons of God. For truth, and justice, and honesty, and pity, and benevolence, and purity of life, and singleness of motives,—these, in Christian men and women, are the fruits of the Christian life and of Christian principles; these all men can understand and feel. In

* Alford, in loco.

our humanity is the root and germ of all these, but it is only in our sonship in Christ that these are perfected.

One thing more to the members of the Church we would say. Only here, in this land, has the course of all evils and corruptions to the Church—the union of the Church with the State—been cast away. Only for eighty years has the Church been delivered from the long bondage of fourteen centuries. Hardly yet do we move freely, and look about us confidently, in the open brightness of the free daylight. Some of us, even yet, like Calvin and Luther of old under the tyranny of the popes and the supremacy of monarchs and feudal nobles, can hardly believe that there is a Church at all in existence in this world. But we are free; the sense of the necessity and the fact of a Church is awakening and spreading,—it is dawning upon all hearts. Let us, then, who have the Church, and are within it, uphold these doctrines practically, by a pure and holy life and a living faith.

And then we may meet the odious sneers and doubts of unbelievers with the assertion that we believe in the doctrine of regeneration in baptism, because it is asserted by our blessed Lord himself, in His own words to Nicodemus; because their meaning was never doubted in the Christian Church by any one, or any different interpretation from this given, until Zuingli, in the fifteenth century; because it is the plain sense of the Prayer Book, in all its parts; because it is the very centre of all Christian doctrine, asserted most plainly, and universally taken for granted and implied, in the whole of the New Testament; because it is the basis of a Christian morality of the highest kind. And finally, from it, carried out practically and consistently in the Church and in the family, is capable of arising and growing and coming to maturity,—a state of Christian holiness and love and purity which for fourteen hundred years the world has not seen.

For it was only when the Church was taken captive, and enslaved by the State, and oppressed by corrupt and vile kings and feudal nobles, and ministers of State, and politicians with

a single eye to their own interests,—only when the papal system became completely corrupt in Europe,—that Christians upon the continent of Europe were driven to despair of, to doubt, and finally to deny the powers and privileges, and even the existence of the Church. And then the isolated and individual man and his destiny, or else his mere personal faith, became the centres of systems, the all-in-all of honest theories of doctrine. But, by the great mercy of God, the Church of His Son is free, it is in existence here. It shall grow in zeal, in holiness, in purity, in truth. And then, once again in the Church shall they who are sons be able to feel that saying true which St. Paul addressed to a whole national Church, "For *ye are all the sons of God*, through the faith in Christ Jesus. For ye (as many as have been baptized into Christ) have put on Christ. In Him there is neither Jew nor Greek, neither bond nor free, neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." * Once again: for the Church and her sons, each baptized Christian will be able to give, for himself and his brethren, the glorious answer which, in the midst of the free ages of the Gospel, the martyr Blandina,† a woman and a slave, gave to those who tortured her: ("*Χριστιανή ἐιμί καὶ παρ ἥμιν οὐδὲν φαῦλον γίγνεται*") "I am a Christian, and with us nothing evil is done."

* Gal. iii. 26–29.

† A.D. 177.

CHAPTER III.

Whatever doubt there may be upon any other point in the New Testament, there is none upon this,—that our Saviour gave a commission to His apostles. It lies on the face of the New Testament, patent and plain to the ordinary reader. The words authorize and enjoin duties to which the apostles were before incompetent; they convey authority, they assign and impart distinct and specified powers to certain persons, and therefore shut out all others. That the Saviour gave a commission to His apostles, to them as such, and to them only and exclusively, is evident on the very face of the words.

Socrates might leave to his disciples the treasure of manifold philosophic views and ideas, which he had wrought out by the meditation of his whole life; Plato and Aristotle, their manuscript treatises upon science, to be read and studied by their disciples; but here is a course of action prescribed in a definite and exact form of words, embracing the whole world,—a kingdom to be established in all nations, and means of entrance into that kingdom given. The apostles are to proclaim (preach) that kingdom; they are to make disciples for it, out of all nations; they are to teach them *to believe* and *to do* all things that they *have learned of Him.* And in strict accordance with the assertion that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the centre of that commission is the power and the authority to baptize.

And most expressive and significant it is of the position that baptism holds in the Christian system, that the baptismal form is given by Christ, in express and prescribed words; no power of change, verbal or material, being permitted to the agents. There may be some variation in preaching, in accordance with

national temper and feeling; some variety in teaching, according to character: the Greek requiring one class, the rude and ignorant barbarian—German, Celt, or Sclavon—another; a necessary variation in the mode of teaching the essential and unchanging principles of the Gospel; but all, without exception, are to be baptized in the same invariable form of words, with the same element of water. All persons, in all ages of the world, must enter the kingdom of God by the same baptism, the same new birth of water and of the Spirit.

What an intensity of meaning, what an overpowering weight, is added to this by the further declaration—"He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned." * Surely, in this commission there is a definiteness and precision, an exactitude of persons commissioned, of powers given, and of duties enjoined; nay, of the sacramental form, both words and matter, which by no means corresponds with the vague philosophizing concerning Christ and His Gospel, which Germans, English, and French have of late indulged in,—men who think nothing liberal except it be loose and careless. Surely these theorizers must finally advance to the conclusion that this whole matter of the commission to the apostles is very exclusive, in fact, highly illiberal and proscriptive and denunciatory, as undoubtedly it is, on any other doctrine but this only,—that the speaker was the God-man, the Saviour and Redeemer of the world, and His baptism the new birth into a new and heavenly life.

Our readers must see, therefore, what a significant and peculiar position the commission to baptize holds on the pages of Holy Writ in reference to the exegesis of the doctrine of baptism. He, himself, declares what His baptism was to be,—a birth into His kingdom. In the commission, its objects and purposes, the persons to administer it, its extent, its form, all are defined and prescribed by Him with authority. We see, therefore, all that He authorized it to be. And, again, in the Acts and in the Epistles we have the practice under the com-

* St. Mark, xvi. 16.

mission. We have in these, the historic and doctrinal commentaries of practice upon it, by the very men that received it.

We go on, now, to lay before our readers these facts from the New Testament. Here is, first, the commission given to the apostles by their Lord:

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe (rather to keep, τηρεῖν) all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." *

Again, in St. Mark's Gospel, it is, "Go ye into all the world, and preach (proclaim) the Glad Tidings to every nation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned." †

Again, in St. John, "Then said Jesus to them, Peace be unto you: as My Father hath sent Me, so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain they are retained." ‡

Again, in St. Luke, "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached (proclaimed) in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of My Father upon you." §

Now, let us look here. A commission is given unto men from the Incarnate Son of God. "As My Father hath sent Me, so send I you." The power of that commission is—"Receive ye the Holy Ghost." The result is—"Whose soever sins ye remit, they are remitted unto them, whose soever sins ye retain they

* St. Mat. xxviii. 18–20.
† St. Mark, xvi. 15, 16.
‡ St. John, xx. 21–23.
§ St. Luke, xxiv. 46–49.

are retained." This power and commission comes from the fact that all power is given to the God-man in heaven and earth. That He is the Christ, the Messiah, the Eternal Son of God, and has suffered and risen. And, therefore, "Lo, I am with you alway unto the end of the world." His power therefore, His Spirit, His personal presence as our Prophet, Priest, and King, are given here upon earth, as an actual and real source of authority to those unto whom He has given a commission so extraordinary, so astounding.

For, look these passages plainly in the face; what do they mean? Are they merely florid, Oriental metaphors, used to express the moral influences of a fervent declaration of the principles of natural religion, by earnest-minded men? No, certainly they are not. They are plain, and what we should call prosaic and unimpassioned asseverations by the writers of the fact of a commission investing men as His apostles, with powers supernatural and miraculous.

And this commission receives its sole justification in the way of sense and reason, from the supernatural facts asserted in the Holy Scriptures of Christ our Lord, that He is the "Eternal Word," begotten from everlasting, "God from God, very God from very God, of one being with the Father;" that, by the power of the Holy Spirit, He was incarnate of the Virgin, and became man, so that two whole and perfect natures, the Godhead and the manhood, were in this world joined together in one person, never to be separated; and that here, upon earth, He became, in a true and veritable sense, a sacrifice and atonement for the sins of the whole human race to the end of time. And then, that after His resurrection, He truly ascended into heaven, with His flesh and bones, and everything pertaining to the perfection of man's nature; so that, forever He is man, forever He is God, in one person, reigning, interceding, mediating, till the end of the world. Take all these as facts—a supernatural, miraculous chain of connected, harmonious facts—let down from heaven to earth, beginning with that one fact, "The Word was made flesh and dwelt among us," and all things in

the commission follow by a natural sequence. Deny them, or any one of them, and all this commission means nothing. Any amount of arbitrary rhetorical wresting of its words will then be required to bring out of it a reasonable sense.

We take the supernatural assertion as the plain sense, and at once behold the "God-man," risen from the dead, to whom all power is given in heaven and earth, giving His apostles a commission to do a miraculous and supernatural work on the earth, and investing them, therefore, with the supernatural and miraculous powers necessary thereunto. This is the plain sense of these passages, if they have any sense at all.

The apostles are to go over the whole world, they are to proclaim the Glad Tidings (to preach the Gospel) of Christ to every creature. They are to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Whose sins they remit, they are remitted; whose sins they retain, they are retained. "He that believeth and is baptized shall be saved; he that disbelieveth shall be damned." This is their astounding task, their grand commission. And their authority and guarantee is this: "And lo, I am with you alway, even unto the end of the world."

Man is no longer left to mere nature, no longer to the unassisted Law, great and glorious as that is, for a sacrifice and atonement has been offered for him. The Most High God, who has offered that sacrifice, is forever close by him. Man is no longer left to the darkness of his nature, for his Prophet is perpetually present. His King, with His royal Law, and His supernatural powers, omniscient and omnipotent, is close by him. And that all this may be enjoyed—that there may be no doubt upon it—the kingdom of heaven has come down and taken its place upon the earth. That which is above nature, supernatural, is here in the world, in the midst of nature. The work of God, of Christ, of the Holy Spirit, is done, here upon the earth, in His Church, amidst the facts of time and space, at precise and distinct times, and by the means of human beings, and even of material things.

First, then, of all these supernatural facts is this one: the apostles, as commissioned by their Lord, baptized believing men in the name of the Father, and of the Son, and of the Holy Ghost. And, again, they that believe, and are baptized, are saved. And why? Because heaven and earth, God and man, are united in this work. On the part of heaven, there is the Son of God, incarnate and glorified, *Himself present*, *Himself forgiving sins*, *Himself giving grace*, *Himself admitting* into His Holy Catholic Church on earth, and *giving us*, *Himself*, the adoption of sons.* On the part of earth, there is the faith and repentance of the recipient, the commission of the minister, the appointed use of the baptismal water and the baptismal words; both the heavenly and the earthly uniting for man's salvation in the Church of God. And, therefore, it is that the Church itself participates in this twofold character; at one and the same time it is a society visible in the world, and it is, also, the kingdom of God upon the earth. Such, also, is baptism, the initial sacrament of the kingdom; spiritual because it is of the Spirit of Christ, and because man is a Spirit, —material, because man is, also, of matter, and occurring at a definite point in time and space,—because these are the conditions of man's present existence here upon the earth.

Forever, therefore, in the Church of God, the Spirit and the water combine in the new birth. The Spirit of our Lord is always present in the baptism of the Church. This we assert as against those who would make of it a mere figure for our own affections personally. The water is constantly employed, a material element, as a perpetual protest against those who would deny the literal sense of Holy Writ, and the power of God in sanctifying material things.

* So great was the sense of this fact of the presence of Christ in the Primitive Church of the East, that the priest was never permitted to say, as he does in the West, "N, *I baptize thee*, in the name," etc.; but he said, "N, *the servant of God, is baptized* in the name," etc. In Christian baptism, it is not man that baptizes, but the Son of God, the glorified God-man, who is present to our faith in all the offices of His Church, and the Spirit of life and grace, the personal Spirit of the Father and the Son.

For never in the Church of Christ has this fundamental text been interpreted otherwise than of baptism. Never have the commissioned ambassadors of Christ ceased to admit men by baptism only into the Church. Never has it been otherwise than upon a full, and, as far as they could judge, a sincere profession of repentance and faith. Never otherwise than in the name of the Father, and of the Son, and of the Holy Ghost, and with the use of the material element of water, as an outward and visible sign, a sacrament of the inward and spiritual grace. The declaration of our Saviour to Nicodemus on baptism, the commission He gave to His apostles, and their action upon that commission, all these certainly make a threefold cord on the doctrine of baptism that cannot be broken.

We add here, simply in order to point out and trace the steps of transition from the giving of the commission to the exercise of it, a few passages from the Acts.

"Through the Holy Ghost He had given commandments unto the apostles whom He had chosen: . . . being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." *

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." †

Here, then, was the Church organized by the descent of the energizing and vitalizing personal Spirit; and the commission before given the apostles was "endued with the power from on

* Acts, i. 2–5. † Acts, ii. 1–4.

high." And at once they acted upon it. They preached. They taught. They baptized. We have the sermon of St. Peter, the chief of the apostles, to the many-tongued multitude, assembled from all nations, at Jerusalem. And the burden of the whole is Christ, the Lord, the Saviour, while the practical conclusion is most plain—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And when they were pierced with remorse and compunction, and said unto Peter and the rest of the apostles, "Brethren, what shall we do? Then Peter said unto them, Repent, *and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.* For the promise is *to you*, and *to your children*, and *to all that are afar off*, even as many as the Lord our God shall call." *

"Then they that gladly received the Word *were baptized:* and the same day there were added unto them about three thousand souls." †

This is the first action by the apostles upon their commission. We ask, does it not completely agree with the doctrine of the Church in every way? Certainly it does. We ask our readers again to look back to our baptismal services for adults, and there they shall find this very passage read in the ears of all the people, teaching them forever the same doctrine, and the same practice upon it, as the apostles taught in that first day of Gospel preaching.

We admit that these doctrines are not popular now. They are not such as are preached by the ordinary preachers outside the Church, who are a large majority. But, day by day, the faith shall grow, and truth increase. The plain meaning and literal sense of Holy Writ shall be better understood, the relations to Christian baptism of all the doctrines of the Gospel shall be more distinctly comprehended, and the children of those who now deny the plain sense, the very words of Holy

* Acts, ii. 36–39. † Acts, ii. 41.

Scripture, shall confess the faith, and wonder how their fathers, sincere and honest men of true piety, could be so blind. For the teaching that men receive and accept in childhood, the tradition they are under, is most powerful for truth or falsehood. And here, for the present, in the religious world of the United States, Calvin and Luther and Edwards, and their traditions and doctrines, are dominant, more believed in, than the four Gospels, than St. John, or St. Peter, or St. Paul, than the Written Word, or the Holy Catholic Church.

CHAPTER IV.

The Christian Church, as we have seen, invariably considered baptism to be the door of entrance into the kingdom of God upon earth, so that the baptized were ever counted to be within the Church, the unbaptized outside it. And the sacrament of baptism was always performed with water, according to the commission of our Lord. These two facts are manifest in the Scriptures, they come forth in the universal practice of the Church since the time of Christ our Lord, and are visible at the present time in the practice of all that profess Christianity, except a very small and minute fragment indeed. For who is there now who does not begin the full profession of Christianity with baptism? Who is there now that does not baptize with water, using literally and in fact the material element? We, therefore, do not discuss them, but take them as true, referring those who doubt to the authors cited underneath.*

With these preliminaries we go on to our extracts from Holy Writ. In the Epistle of St. Paul to Titus, we find this passage: "And when the kindness and love of God our Saviour toward man was manifested, not in consequence of works of righteousness which we have done, but according to His own mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of everlasting life. This is a faithful saying, and these things I will that thou affirm constantly." †

Here is the same doctrine still. We are saved by the wash-

* Leslie, on Water Baptism, in his Works; Bingham's "Christian Antiquities," vol. iii. 415–425.

† Titus, iii. 4–8.

ing, or baptism, of regeneration. And then, after this initial sacrament, by the constant operation upon us of the Holy Spirit of God, which implies, in the active or objective sense, His renewing of our hearts by grace, and, in the subjective or personal sense, our reception by faith of that sanctifying influence, and our consequent growth in holiness.

We would remark, here, that the word baptism, in our version of the New Testament, is transferred, not translated. And the reference to water, therefore, which it has in the original, is not so distinctly seen. For, with us, baptism is used exclusively in the technical sense, not being a word of English origin. In the original, its significance, implying the use of water, lies before the eye, on the face of the word. Accordingly, we have various places in which it occurs in the Greek of the New Testament in the same form in which it is used of the initial sacrament, Baptizo (*Βαπτίζω*) and Baptismos (*Βαπτισμὸς*), and yet signifying a mere washing with water; and, in fact, is so translated in the English version,—"When they come from the market, except *they wash* (*Βαπτίσωνται*), they eat not." * And, again, in the same verse,—"The washings (*Βαπτισμοὺς*) of cups and pots, brazen vessels and couches."

We see, then, in this passage, a manifest agreement with the doctrine. In it is plainly implied our regeneration, or new birth of water and of the Spirit; and then, again, our renovation, by the fostering influences of the Holy Ghost, *renewing us*, day by day, where aught in us is decayed by our own weakness, or by the malice of Satan. And see with what a solemn asseveration the apostle crowns and consummates all this doctrinal declaration,—"Faithful is this saying, and these things I will that thou affirm constantly." Faithful, indeed, to the truth of the Gospel of our Lord, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the saying is, that "according to His mercy He saved us by the washing or baptism of regeneration, and by the renewal of the Holy Ghost."

* St. Mark, vii. 4.

And as we have said that we do not rest our interpretation of any passage of Scripture solely upon our own argumentation, we give, from the commentaries of Bishop Mant and Dr. D'Oyly, a large collection of comments upon this important passage, from the ablest and most learned English divines. And, finally, we give Adam Clarke's commentary upon the verse,—a most curious instance of the want of coherency and logic in the mind of that learned but injudicious man, and yet a testimony to the fact that the text refers to baptism. We go on with our extracts:

"'By the washing of regeneration, and renewing of the Holy Ghost.' By means of these holy ordinances which He hath appointed, and, namely, as one of them; by the holy sacrament of baptism, which is the laver of our spiritual regeneration, yet not by any virtue of the outward sign, but by the inward renovation which is wrought in us by the Holy Ghost.*

"By means of the baptismal covenant and sacrament, and the Holy Ghost then vouchsafed unto us, as a principle of a new or holy life." †

"'By the washing of regeneration' in baptism, and by 'the renewing of the Holy Ghost' given, then, to the baptized. The apostle, by the 'laver of regeneration,' understands that baptism by which Christians coming then from heathenism, engaged to renounce idolatry, the works of the flesh and of the world, and dedicated themselves to the service of the sacred Trinity, and testified their faith in Christ (see John, iii. 5; Matt. xxviii. 19). From the beginning, the word here rendered 'regeneration,' was used to denote baptism, as Justin Martyr, Irenæus, and Clement of Alexandria inform us. The same apostle elsewhere ascribes this virtue to baptism (Eph. v. 26; see, also, I. Pet. iii. 21), and all Christians are said to be baptized by one Spirit (I. Cor. xii. 13), who is here said to be plentifully poured out upon all believers." ‡

"That wonderful change in all our faculties which is effected

* Bishop Hall. † Dr. Wells. ‡ Dr. Whitby.

by the Spirit of holiness—as it were annihilating our former selves, and making other creatures of us than we were before—is, at its commencement, called 'regeneration.' Not that this change is at once, or at all perfected in this world, so that none of the dregs of our old nature and original corruption remain. Our Christian course is only a 'going on unto perfection,' and not the arrival at it; it is the abounding more and more (I. Thess. iv. 1), and not a full attainment. The guilt of original corruption may be blotted out, and the punishment remitted; but the stain continues, and sullies our best performances. The blood of Christ, once shed, did not wash it out; but the graces of the Holy Spirit, repeated and continued, gradually diminish it. So that regeneration, *if it be applied to the whole and entire change of a man, is a progressive state,—the perfection of which is in another world, the commencement and degrees in this.* The commencement of it—when, instead of children of wrath, we are received into God's favor, and have the Spirit given us as a principle of new life, gradually to unfold itself hereafter, as we shall nourish and comply with it—is usually called more particularly our regeneration, as it is our being born of the Spirit, and is the first beginning of a new and spiritual life." *

"We are, *by baptism*, made the children of grace, and, therefore, enabled to do the work of grace; which work flows not immediately from the sacraments, but from the *power of Christ* and *His Spirit* that works *by the sacrament.* The rule of the school is sound, and to be retained, that 'Sacraments, *by resemblance* represent, *by institution* signify, and by *the power of Christ* they sanctify.'" †

"Undoubtedly the apostle here means *baptism*, the rite by which persons were admitted into the Church, and the *visible sign* of the cleansing, purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is *only a sign*, (!) and should, therefore, never be separated from the thing signified; but it is a *rite* commanded by God himself,

* Dr. Gloucester Ridley. † Bishop Beveridge.

and, therefore, *the thing signified should never be expected without it.*" *

We go on, now, to another passage in the writings of the same apostle. In it St. Paul, speaking to the Roman converts, argues with them against a perverse misrepresentation of the doctrine of grace. We may observe how he argues to them, from their absolute possession of certain privileges, and these privileges based upon the fact of their baptism. As a matter of fact, in the argument of the apostle, we have been baptized into Jesus Christ; we have been buried with Him in the baptismal waters; we have been planted with Him in the likeness of His death. From all these facts comes the inference, plainly and stringently drawn, that we, as having within us the life of Christ, "as dead to sin," should walk in a new life. The same arguments, precisely, these are, as upon the Church doctrine and fact of baptism we should address at this day to the regenerate who are tempted to sin, taking for granted all the powers and all the privileges conferred upon them in their baptism, and making these the basis of our exhortations to a Christian life.

The passage is this: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, who have died unto sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. . . . . Thus reckon yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." †

Here is not only actual baptism spoken of—the initial

*Adam Clarke. † Romans, vi. 1–5, 11, 12.

sacrament of water and the Spirit—but, also, the ordinary mode of immersion, whereby the man, as it were, is buried in the water,—is planted, as it were, with Christ. And to this baptism in water is actually attributed a death unto sin, through Christ,—a new life through Him. How fully does the Catechism of the Church agree with this, when it says that the inward and spiritual grace in baptism is a "death unto sin, and a new birth unto righteousness, for, being by nature born in sin, and the children of wrath, we are *hereby* (by baptism, that is) made the children of grace."

We go on here, as we did upon the last passage, to give some comments from eminent divines, showing the sense in which they have taken it:

"*How shall we that are dead*—or, according to the original, '*have died*'—to sin, by our baptism, which is an entrance into the Christian covenant, live any longer therein?" *

"To 'live in sin' is not to commit any one act of sin, for so all do live in sin (I. John, i. 8; James, iii. 8); but to have a habit and custom of sinning." †

"Know ye not, that so many of us as were baptized into Jesus have the full efficacy of Christ's death sealed up unto us, and by virtue thereof die unto our sins?" ‡

"'We are buried with Him by baptism into death.' It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the *whole body being put under the water*, which seemed to say, the man is *drowned, is dead*, and when he came up out of the water, he seemed to have a *resurrection* to life; the *man is risen again; he is alive.*" §

Again, we go to another passage of St. Paul:

"For in Him dwelleth all the fulness of the Godhead bodily. And ye are made full (*i. e.*, of the graces of the Spirit and the life of Christ) in Him, who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the

* Dr. Whitby.
† Bishop Fell.
‡ Bishop Hall.
§ Adam Clarke.

sins of the flesh: having been buried with Him in your baptism, in which also ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead. And you, *being dead in your sins* and in the uncircumcision of your flesh, hath He *made to live* together with Him, having forgiven you all trespasses; having blotted out the bond of ordinances that was against us, and He took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them upon it." *

Here is the same deep significance attached to baptism which the Church has ever placed upon it, and which we have endeavored to bring forth to our readers in this book. See how, in this passage, baptism lies midway between the incarnation of our Lord—"in Him dwelleth all the fulness of the Godhead bodily"—and His triumph upon the cross! "Ye"—that is, the Colossian Church and its members—"are buried with Him in baptism, ... in it ye are *risen with Him;*" *ye are made alive, with Him*, who were formerly dead in trespasses and heathenism, outside the law of Moses, in your sensual corruption (the uncircumcision of your flesh), and now all your sins are forgiven. Baptism, the initial sacrament of the grace of Christ, the true circumcision of the Spirit of Christ, you have received. This is not "made with hands," but it is the work of the Spirit. And all these are reasons why no one should make a spoil (or prey) of you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"The characteristics here specified," says Wordsworth, in his Commentary, "point, in the first place, to the spirit of that proud, vainglorious Pharisaism which endeavored to corrupt the simplicity of the Gospel, and to impose the observances of the ceremonial law, and of their own traditions, on the conscience of Christians, as necessary to salvation, and so to dom-

* Col. ii. 9–15. We consider that the translation, "upon it," *i. e.*, upon the cross, *in cruce*, is much nearer the literal sense than "in."

ineer over those whom Christ had purchased with His own blood." *

Imagine the case of the heathen converted by St. Paul. He had received them into the Church by baptism merely, upon a profession of faith and repentance. Having been himself a Jew of the most rigid sect, he put not upon these men the heavy yoke of the ceremonial law, but gave them to know their freedom in Christ our Lord. And then, by and by, they were invaded by these Judaizing teachers. We can see, by considering the law as given to Moses, the man of God, what a multitude of plausible arguments there must have been, in those days, for imposing the law of Moses upon heathen converts, with all its painful and burdensome ritual; and more especially the rite of circumcision, the form established by God himself for admission into covenant with God, into the election of Israel. Furthermore, we must remember that the temple was not yet overthrown, and its sacred rites were still going on; and, also, that the nation had its position as a people still, in the world; and, also, that Jewish practices were, to a great extent, tolerated in the Christian Church, so much so, indeed, that St. Paul himself, on another occasion, took Timotheus "and circumcised him because of the Jews which were in those quarters." † The more, indeed, we place before our mind in imagination the position of the Christian Church antecedent to the siege of Jerusalem and the destruction of the temple, the more we see that in this was, then, the great stress of danger to the Church,—that the Gospel might become so overloaded with Jewish tradition and usages and ceremonies, that Christianity should assume the position and aspect of a mere sect of Judaism, such as were the Pharisees, the Sadducees, or the Essenes.

Now, in view of that imminent danger, let us consider the passage quoted. What is it, in reference to this crisis, but a full and perfect argument against these dangerous and destructive Judaizers, founded upon the facts of the Christian life, and

* Wordsworth's Commentary, p. 316. † Acts, xvi. 3.

taking them as real and precious facts far transcending in value all Jewish rites, which were merely types and shadows? See what a reality baptism has in this passage, considering these circumstances. It renders circumcision wholly unnecessary; for itself is the true circumcision of the Spirit, the circumcision of Christ, the sacrament of admission into the covenant of God, through Christ. Man's hand circumcised in the Jewish ordinance, but in the sacrament of baptism it is the Holy Spirit, the "finger of God," and by his operation the "body of the sins of the flesh is put away." The old man is overthrown in our baptism, the new man is raised up in it. In it ye are buried with him; in it ye are made alive with him; in it your sins are forgiven. The handwriting of ordinances is blotted out, and the law is cancelled in your baptism into Christ. The Jewish sacraments of the old law were merely shadows, and you have the substance, the solid reality.

Look at all this argument. Does not the very stress and power, the whole weight and gist of it, depend upon the truth which we of the Church assert,—that in baptism all men receive permanent spiritual gifts, who approach it with the qualifications that Christ has prescribed. Is it not upon these grounds, and upon these only, a triumphant answer to the advocates of circumcision? God the Word eternal is incarnate in these last days. In Him dwells all the fulness of the Godhead bodily. He has died upon the cross for the sins of man, *upon it* as a conqueror triumphing over all the powers of evil. In Him we are complete and perfect; in Him we are new born; in Him we have new life; in Him we have forgiveness of all our sins. For our baptism into Christ is the true circumcision, not made with mortal hands, but by the Eternal Spirit.*

* The circumcision made without hands, with which we are circumcised, the Greek fathers, one and all, interpret of baptism and the *work of the Spirit therein upon the soul.* We give, for an example, the words of Epiphanius, from Suicer ("Thesaurus," vol. i. p. 693), translating the Greek for the convenience of our readers: "Among them (the Jews) was the circumcision in the flesh, which served for a time, until the coming of the great circum-

Having, therefore, the substance, which is Christ, we refuse the shadow. The argument on the grounds of the Church doctrine of baptism is impregnable, unassailable, irresistible. Deny the Church doctrine, and suppose that baptism is a mere ceremonial, a sign that may have a reality or may not, and the whole force and cogency of the argument is gone. The Judaizing teacher can show that circumcision, by the ordinance and law of God, is just as much, indeed a great deal more, than this. But take the Church doctrine of baptism, and the whole passage is clear in all its meaning and validity of argumentation, and the Judaizing teacher is overthrown triumphantly.

We go now to another passage in St. Paul's writings: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. *For by one Spirit are we all baptized into one body*, whether we be Jews or Greeks, whether we be bond or free; and have all been made to drink into one Spirit. . . . . Now ye are the body of Christ, and members in particular." *

Here, again, is baptism seen in the sacramental sense in which the Church teaches it, as introducing man into the Church of God, the body of Christ upon this earth; and, again, as having its efficient power in the Spirit of God, really acting upon the man to that effect, here upon the earth. In the one he is carnally, in the other spiritually, circumcised; not as in the Jewish fashion, "for it is sins that ye have laid aside, not flesh. When, and wherein? *In your baptism.*" †

cision—that is, baptism—which cuts us away from sins, and seals us into the name of God."

On this very passage St. Chrysostom, in his Homilies, also gives us the full meaning: "No longer is it circumcision by the knife, but by Christ himself, *for no hand imparts the circumcision here but the Spirit.* It circumcises not a part, but the whole man. It is the body in both cases, but in the one it is carnally, in the other spiritually circumcised; but not as in the Jewish fashion, for it is sins that ye have laid aside, not flesh. When, and wherein? *In your baptism.*"—St. John Chrysostom, Homilies on Coll. ii. 11.

* I. Cor. xii. 12, 13, and 27.

† St. John Chrysostom, Homilies on Coll. ii. 11.

Into that Church *—see how, in the passage cited, "all" the Corinthians have, by that "one Spirit, been baptized," and "all" have been grafted into that "one body, Jews or Greeks, slaves or freemen," and "all have been made to drink of that one Spirit,"—all the members of the Church had been baptized. The circumcision of the Jew was disregarded and set at naught, and he also was baptized. The Roman citizen, and his slave alike, had to enter the Church of Christ by the same baptism. So it was, also, with the cultivated and literary Greek. All persons, without exception, were baptized, and, therefore, all were within the one body by the sacramental efficiency of the one Spirit. All had these privileges by their baptism. And yet, when we look at the morality of the Corinthians, we find that all the "sons of God" were not dutiful sons, all the "children of the kingdom" were not obedient to its laws. In other words, all who had been *regenerate* were not *justified;* all the sons of God had not the living faith that purifies the heart; for we find that there were many weak and wicked Christians among them. "For this cause many are weak and sickly among you, and many sleep." † We find, in fact, most dreadful sins in the members of the Church at Corinth: drunkenness at the Lord's table; toleration of idolatry, and of sacramental feasting in the temples of idols, upon the idol sacrifices; abuse of spiritual gifts, even those that were miraculous, to vainglorious and unprofitable self-display; and, also, unchristian and unseemly rivalry and contention. And, worse than all, there was in the Church incest of a most hateful kind, by a prominent member of the Church,—"Such fornication as is not so much as named among the heathen, that one should have his father's wife." ‡ And this last, it would seem, was connived at by the rulers of the Church; and with all these sins the Church was puffed up with a spirit of vainglory, of spiritual

* "By one and the same Spirit of God, working with and by the outward elements, are we baptized into the communion of one and the same Church, and are all made partakers of the same sacramental cup, and therein of the same blood of Christ, by the working of the same Spirit."—Bishop Hall.

† I. Cor. xi. 30. ‡ I. Cor. v. 1.

pride and blindness; presumptuous and self-sufficient; insubordinate and refractory against apostolic authority; contemptuous, in fact, toward the apostle, his teachings and his person. Such was the character of many baptized members of that Christian Church, that lies upon the face of the two Epistles to the Corinthians.

Now, upon the modern Calvinistic theory, there are only two classes in the world,—those who are Christians, and those who are not Christians. Baptism is not taken into account in any way. They only *are Christians* who are pious men, and they are *not Christians* who are not pious men. Upon our doctrine there are, of all men, first, two classes,—the unbaptized, who are not Christians; and the baptized, who are Christians. And these last are divided into two classes more,—Christians who are justified before God, and Christians who are condemned; those who are good, and those who are evil; sons that are obedient, and sons that are disobedient. Now, consider these two Epistles,—which theory is in them? Surely, it is ours,—the theory that the Church of God is a definite body upon the earth, into which men are admitted upon definite engagements, publicly taken, and in a prescribed and visible way; the sacrament of baptism, about which, as a matter of fact, there can be no doubt or uncertainty in the man's own mind, or in that of the Church. And that, therefore, as in the nation, the man, *being a citizen*, may be a felon, a traitor, or an outlaw; as in the family, *being a son*, he may be in everything vile and unfilial, so as not to deserve the name of son, and yet he still is, by blood and birth, a son,—thus it can be in the Christian Church, and this, because of the man's own wickedness, arising from his personal want of living faith.

The whole tenor of these two Epistles to the Corinthians, doctrinal and practical, is most evidently in this direction. It is, ye have sinned grievously; but remember that *ye are the sons of God* within the Church of Christ. Dread, then, if you persist in sin, a penalty so much the more awful and terrible as your privileges in Christ are great and glorious. And, there-

fore, *as sons*, turn with repentance and sorrow of heart to your Father, through Jesus Christ your Lord, and live and act according to your position and your privileges. We see in these Epistles, everywhere, the Church doctrine of Christian baptism and of Christian sonship, our doctrines of the Spirit and of the Church, of regeneration and justification, and nowhere that other ordinary and popular notion.

We only shall refer, further, in this Epistle, to the tenth chapter, from the first to the tenth verse, in which the apostle compares the Church to the Jewish election under Moses, so far as regards the universality of baptism, and its privileges that are given unto all the baptized, and omitting and passing by circumcision, states that, in the time of the exodus, "all were baptized unto Moses in the cloud and in the sea": "Moreover, brethren, I would not that ye *should* be ignorant, how that *all* our fathers were under the cloud, and *all* passed through the sea; and were *all* baptized unto Moses in the cloud and in the sea; and did *all* eat the same spiritual meat, and did *all* drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with *many of them* God was not well pleased: for they were overthrown in the wilderness. . . . . Wherefore let him that thinketh he standeth take heed lest he fall." *

The same allusion we find here to the universality and reality of baptism and baptismal privileges in the Christian Church; as also to the fact that in the Old Church, as in the New, were *many* who did not live up to their privileges.

We go now to a passage which, in its declaration that man is saved by baptism, and that that salvation is not a mere effect of the bodily "washing" (*βαπτισμός*) is most plain. And yet, because of the clumsiness of the English language, compared with the Greek, it is very vague and confused in our version.

"In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The

* I. Cor. x. 1–5, 12.

antitype (ἀντίτυπον) *whereunto* even baptism doth also now save us (not the removal of the uncleanness of the body, but the *answer to the interrogations* of a good conscience toward God), by means of the resurrection of Jesus Christ: who has gone into heaven, and is on the right hand of God; angels and dominions and powers being made subject unto Him." *

The ark of Noah, from the earliest times, has been typical of the Church, because all who desire to be saved must enter within it. Here, then, we have this type originating in Scripture history. In the ark of Noah few, that is, eight, souls *were saved by water*. The antitype, the reality unto which the type corresponds, is the Church of God, and baptism, by which we enter within it.

We can see, here, much meaning is lost, in the English version, by the use of the word "figure" instead of "antitype." However, we suppose the ordinary mass of the congregation in English churches, in the reign of James I., would not have understood the word "antitype." So far there is some slight excuse. But still the word "figure" is in no sense a translation of the Scripture word, only the substitution of a meaning, in some remote and vague degree corresponding.

However, to resume, God was pleased, by a type, to signify His Church, its baptism, and salvation therein and thereby. The ark in the waters was the type, baptism and the Church the antitype. We are saved, therefore, the text says, by baptism; but not, in a mere physical point of view, by the washing of the material water; but it is when we have the ἐπερώτημα of a good conscience toward God.

This word is translated the "answer," but it means more than this: it is "the answer to the questions," the answer to the baptismal interrogatories. For never, in the Church, was man baptized, but that the officiating minister interrogated him most solemnly, before the congregation, as to his repentance from sin, his faith toward God, his promise of renunciation, and his vow of obedience to the laws of God. Upon a sincere

* I. Peter, iii. 20–22.

answer to these questions, the answer of a good conscience toward God, he was baptized. To be able, therefore, conscientiously, as before God, to profess a true repentance and faith, and a sincere determination to obey God's will, is a qualification, on our part, for the reception of baptism, and, through it, of salvation in the Church of God.

In this way, baptism saves us,—not physically, by means of the mere washing with water; not as by a ceremonial rite, requiring no qualification on our part. But to those who have true faith and true repentance, the reception of the sacrament of baptism is salvation; a washing by the Spirit, in the blood of Christ, for the remission of all past sins; an entrance into the ark of God, the Church of Christ upon the earth. And this is by means of the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God,—angels and dominions and powers being made subject unto Him.

Dr. Waterland, upon this text, says: "St. Peter assures us that baptism saves us, that is, it gives a just title to salvation . . . . . But, then, it must be understood, not of the *outward washing*, but of the *inward lively faith stipulated* in it; and by it *baptism concurs with faith*, and *faith with baptism*, and the *Holy Spirit with both;* and so the merits of Christ are savingly applied. Faith alone will not ordinarily save in this case, but it must be *a contracting faith* on man's part,—contracting *in form corresponding to the federal promises* and *engagements on God's part;* therefore, Tertullian rightfully styles baptism, 'obsignatio fidei,' 'testatio fidei,' 'sponsio salutis,' 'fidei pactio,' * and the like." †

In the Epistle to the Hebrews there is an allusion to the conscientious reception of baptism, and the powers it confers

* Tertullian was a Roman lawyer, and these Latin phrases are terms of the Roman law, signifying the obligation of contract, with witnesses, instruments, seals, and magisterial sanctions. As the mere translation of the words would give no adequate sense, we leave them untranslated, referring to any ordinary manual of the Roman law.

† Dr. Waterland, cited by Bishop Wordsworth.

upon us, which corresponds most exactly with this passage of St. Peter: "Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by the new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a great High Priest over the house of God; let us draw near with a true heart, having been sprinkled from an evil conscience as to our hearts, and having been baptized (washed) as to our bodies with the pure water. Let us hold fast the confession of our faith without wavering (faithful is He that hath promised unto us); and let us consider one another to excite unto love and good works: not neglecting the assembling of ourselves together, as the manner of some is: and so much the more as ye see the day approaching."

Here is the confession of faith, the Christian creed, that is to be held without wavering. Here is He who hath promised, or rather hath stipulated unto us, in the new covenant, upon fixed conditions, and also the absolute certainty of His faithfulness. Here, our hearts sprinkled from an evil conscience, cleansed, that is, sacrificially, by the purifying blood of Christ, our atonement and sacrifice,—the allusion being to the High Priest who, on the great day of atonement, slew the sacrifice, and offered it up for the sins of the whole people, and then, with the blood of the victim, entered into the most holy place, and "*sprinkled* the blood upon the mercy-seat eastward; and before the mercy-seat shall he *sprinkle* of the blood, with his finger seven times." Here, too, is the fact that we have been washed in the cleansing waters of baptism, and that the atoning blood of Christ our Lord has been applied thereby to our souls, not "the sprinkling of the blood of bulls and goats which can never take away sin." The reality of Christian baptism, and of the Christian covenant in it, accepted publicly in the Church, is clearly asserted here in the whole passage. And then we see how naturally these thoughts of the circumstances, place, time, and witnesses of baptism lead the apostle to the consideration of strict attendance on the public worship

of the Church,—"Not forsaking the assembling of yourselves together as the manner of some is."

In this last passage, our readers will not fail to notice the union of the "washing of our bodies with the pure water," with "the sprinkling of our hearts from an evil conscience,"—the combination, that is, of the material element and the spiritual cleansing. The same thing, also, may be seen in the passage cited from St. Peter; the answer of a conscience pure before God is, then, also connected with the baptism in water. St. Paul, furthermore, illustrates the same doctrine in the narration he gives of his own baptism, when he tells us how Ananias said to him, "And now why tarriest thou? arise, and *be baptized*, and *wash away thy sins*, calling upon the name of the Lord."*

And, again, when the jailor at Philippi asked of the same apostle, "What must I do to be saved?" Paul answered: "Believe on the Lord Jesus and thou shalt be saved, and thy house." This, of course, involved immediate and exact obedience to all the law of Christ. And, therefore, although it was midnight, "he and all his house were baptized forthwith," an act, certainly, on the part of the apostle, which shows that he held, upon the matter of faith and baptism, quite a different doctrine from that of those, in modern times, who say that faith is everything, and baptism of no importance. An act, surely, that is based on nothing else than the truth and obligation, in both its clauses equally, of the text, saying, "He that believeth and is baptized shall be saved." And, therefore, at midnight, the apostle preaches the duty of faith, and the promise of salvation, to the jailor; at midnight he believes, and "*forthwith is baptized.*" And thus, in the primitive days, when the Gospel was in its early youth, men never delayed, or put off, the baptism of Christ. They never questioned it, or balanced one part of baptism against another. They never divided it, even in thought. They simply, as we see, received it, in full faith, in its totality; and this they did without delay, just

* Acts, xxii. 16.

as soon after their conversion as they were permitted by the Church.

When we look over these examples of doctrine and practice on the part of the apostles, what an exact and literal fidelity do we see in them to the commission of Christ their Lord? It has pleased God, by means of the sacrament of baptism, to give certain gifts on certain conditions. And they, as the ambassadors of God, the apostles of His Son, are the ministers of that sacrament. They preach those conditions, which are faith and repentance, boldly; they demand, everywhere and at all times, submission to the sacrament of baptism. And just as boldly do they declare that the gift of the Holy Spirit is given to those who, under these conditions, receive that sacrament.

And yet, how far from arrogance is their preaching and their practice, although they are ministers of such an unspeakable gift. The apostles give the sacrament, and in the sacrament Christ gives regeneration and remission of sins. It had been said to them, "Whose sins *ye* remit, they are remitted unto them"; yet no apostle says, "*I* remit your sins." *Nor, in the Church, for twelve hundred years after Christ, was any such indicative form of absolution used.* Only in the arrogant papal Church of the West was it introduced, after that long tract and lapse of time. For the sense of the Church as the actual kingdom of Christ, existing supernaturally in this world, the sense of Christ as our King, and as actually reigning here in the world with us,—this implies a miraculous and supernatural work in His baptism, *done by Himself, ever present in His sacraments*, and *by His Spirit*, although it be discernible only by the eyes of faith.

This thought forbids His ministers from attributing that work to themselves. They can say, then, to the baptized, "Your sins are forgiven in your baptism, for so Christ himself says in the commission He gave to His apostles; but it is God the Father, through Christ, our ever-present King and Priest, that forgives them by the power and gift of the Holy Ghost.

We do not forgive sins, *only ministerially*. He is with us, and He it is that forgives your sins. We are not the agents of a principal that is far away, a Christ that is not here, but in heaven; but we are the ministers, to man, of a living and present Christ. He is with us always, unto the end of the world."

We return, and add two passages more, that are most interesting, as well from the allusions they contain as from the doctrine that is in them. The first is in the Epistle of St. Paul to the Ephesians: "Husbands, love your wives, even as Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it by the washing (or baptism) of *the* water with the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish."* Here is the Church represented as sanctified and cleansed by the washing or baptism of the water. The article is in the original, and wrongly omitted in the English translation. Unquestionably it is the baptism, or the washing of the sacramental water, wherein all are baptized. It will be remembered that the same word is used in a passage before cited,—"We are saved by the washing of regeneration and the renewing of the Holy Ghost." It may be, therefore, fairly concluded that the washing of regeneration—that is, baptism—by which we are said, in one Epistle, to be saved, is the same as the washing of the water with the Word, by which the Church is sanctified and cleansed in the other.

To return, we need only remark, furthermore, that this passage looks forward to the state of the Church in glory,—when, at the judgment-day, the Bride, the Lamb's wife, shall be presented to Him, free from all pollution, for the Church upon earth is the field that contains within it tares (darnel, that is) and wheat; at the judgment-day the reapers shall separate the tares from the wheat. And, therefore, upon earth, the work of the baptized man is by the Word, and by the renewing of the Holy Spirit, to labor that he may be sanctified and

* Ephesians. v. 25–27.

cleansed, so that in the regeneration he may stand before God a glorified man, in the glorious Church. And, as this is the final cause of the abidance of the man upon earth for the period between his regeneration and the judgment-day, so it is of the Church. She abides in the world until that time, being cleansed continually by the Spirit and the Word, being here the Church militant and suffering (*Ecclesia militans et patiens*) upon earth, that there she may be manifested as the Church in glory, the Church triumphant in heaven.

We adduce one passage more in the writings of St. Paul: "For *ye are all* the sons of God through *the faith* in Christ Jesus. For *you*, as many as have been baptized into Christ have put on Christ. There is, in Him, neither Jew nor Greek; there is, in Him, neither slave nor freeman; there is not, in Him, male and female: for ye are all one in Christ Jesus. And if ye are Christ's, therefore are ye the seed of Abraham, and the heirs according to the promise." * Again, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, . . . that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a bondsman, but a son; and if a son, then an heir of God through Jesus Christ." †

See the doctrine here, "Ye are all sons of God, through the faith in Christ Jesus. For you, as many as have been baptized into Christ, have put on Christ." All the baptized are sons of God, children of the kingdom, and, therefore, all distinctions of nation, condition, and sex, become as nothing in the presence of that transcendent Sonship, that brotherhood of ours to the glorified God-man. Being, therefore, sons of God by the faith in Christ, and by your baptism ye are Abraham's seed, and the true Israel of God. Ye, not the synagogue, the Jews by nation and birth,—Israel according to the flesh.

But, is it not the doctrine of the Scriptures, that it is *by*

* Gal. iii. 26–29. † Gal. iv. 4–7.

faith that we are the sons of God, and *not by baptism?* We say, in reply, *there is no passage in Holy Writ which so speaks of faith as to exclude baptism; that says that we are regenerated by faith, not by baptism.* It is simply the argumentation of narrow-minded men, of contracted views and poor understanding,—men utterly illogical, deficient in the first principles of reasoning, and in the most ordinary scientific knowledge of the value and meaning of language.

Our readers will remark that their argument is this: "We are saved by faith," *therefore*, "we are not saved by baptism." "We are the sons of God by faith," *therefore*, "not by baptism." The very gist of the argument rests upon the principle herein taken for granted,—that that which is caused by the one cannot, in any way, be caused by the other; the idea and fact of causation being expressed in English by the word "by." And yet this principle will not stand, even upon the face of the Scripture, as it appears in the plain English Bible. For we are "justified *by* faith." * We are "justified *by* His blood." † We are "justified *by* His grace." ‡ We are "justified *by* works." § *By* each of these causes, distinctly, our justification is said, in the Bible, to be effected, yet not one of them shuts out or excludes *the other*. What comes of that principle, then, in the face of these passages? It certainly is gone. All these passages are perfectly true; yet in them our justification is ascribed to different causes, and the word of cause, "by," is used with each and every one of them. The one cause, however, does not exclude the other, for these, all of them, are causes in different senses. Our justification is by the sacrifice and atonement of our Lord, "the blood of Christ," as the *efficient* cause. Our faith is the *instrumental cause on our part*, the hand which we reach forth to receive and appropriate that sacrifice to ourselves. The grace of the Spirit is the *instrumental cause on the part of our Lord*, by which He confers upon our faith that gift. And by works we are justified, as the *realizing cause*. Our faith is evinced and manifested, as real, by our works, as

* Rom. iii. 28. † Rom. v. 9. ‡ Titus, iii. 7. § St. James, ii. 24.

a tree is known by its fruits. Let us look at this example, and we shall see that this small word "by," having in it only two letters, has an extensive variety of meanings that is hardly dreamed of by the mass of men, certainly not understood thoroughly by any but the very thoughtful and the educated. In fact, in the famous "Port Royal Logic," two whole pages* are occupied in specifying all the varieties of the idea of cause which are expressed by the one little English word "by." In each of these the word "by" can be employed in a different causal sense.

And we ordinarily use the same variety of meaning in English, without ever dreaming that the asserting of one cause excludes the other. Let us frame a slight parable, extemporaneously, in illustration of this variety of meanings. A man falls overboard from a ship at sea. The captain orders the mate to lower a boat for him. It is done, and he is reached. A rope is thrown to him, which he grasps with his hands, and is pulled into the boat by the sailors, and brought back to the ship and saved. See what a concurrence of causes herein to his rescue, and *by* them all, and each, he is saved. First, he is saved *by* the captain; secondly, he is saved *by* the mate; thirdly, he is saved *by* the sailors; fourthly, he is saved *by* the rope; fifthly, he is saved *by* his own hands that grasped it; nay, sixthly, he is saved *by* the boat; and seventhly, *by* the ship, in a certain and true sense. All these are concurring causes, and real causes; of any one of them, the saving of the man is asserted truly. Ordinary men of common sense would use the particle "by" of any one of them, and feel no difficulty. They all concur, and the assertion of the causality of one of them does not shut out all or any one of the others. We can say that he is saved by any one of them, and so to say does not exclude any other, for, in reality and fact, all these concur as causes to save the man from drowning. Such a multitude of meanings, or rather such a manifold ambiguity of meaning, has

* See translation by Thomas Spencer Baynes, pp. 242–245. Edinburgh, 1851.

the English causal preposition "by." In the above parable, the Greek language would have four or five different prepositions to express the varieties of cause.

Now, look at the salvation of man as it is described throughout the New Testament. See the manifold concurrence of causes; first, on the part of God the Father, the Son, and the Holy Ghost; and secondly, on the part of man, until the time when formally and distinctly he professes his belief and is baptized. And this parable, which we have employed to illustrate the use of the English word "by," shall become a very fair parable to illustrate the concurrence of the various influences and causes that produce his salvation. Here is the love of God the Father leading man onward. Here is His power guiding, controlling, overruling him, in manifold providential ways; the teachings of a father, the sacred influence of a mother's example, the preaching, perhaps, or catechizing of a clergyman, the conversation or the influence of a religious friend, the infinite variety of external circumstances that come in contact with man in his course of life, all of them guided, and by the hand of the Almighty God. Then, again, we have the man's own repentance, his own faith, his own submission unto Christ,—free acts of his own will, although coming in their origin from the Spirit, and gifts of grace,—all these concurrently have brought the man onward to the holy sacrament of baptism.

And then, in it, we find with the mouth confession made unto salvation, a declaration, that is, of his repentance and of his faith in Christ our Saviour. We find vows to abandon sin and to keep God's holy law. Again, we find the act of baptism, the washing with water and the application of the Sacred Words. We find in it, also, the instrumental work of the Holy Spirit; the atonement of our Lord's sacrifice applied; His indwelling life given; entrance within His body, the Church, conferred; and remission of sins bestowed. Look at the number and variety of concurrent causes, special and instrumental, on the part of God and on the part of man, to each and every

one of which, in senses as various, the man's salvation is to be ascribed. And then, thinking how the assertion of no one of these will exclude the other, it will be manifest that such an assertion as that we are saved by faith is most perfectly consistent with the assertion "Baptism doth also now save us;" the assertion that "we are sons of God through faith" is perfectly in agreement with the doctrine that "we are born of water and of the Spirit;" faith being the hand which we reach out, and by which we appropriate to ourselves the gift of regeneration which is conferred upon us by Christ our Lord, in our baptism, by the Spirit.

We preach, therefore, to all men, the goodness and kindness of God the Father Almighty toward all the human race. We preach, also, the doctrine of the Everlasting Word; that He is the Eternal Son of the Eternal Father; that for us He came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; that He suffered and died for us, and then ascended into heaven, and now is sitting on the right hand of the Father. We preach, also, the doctrine of the Eternal Spirit coming forth from the Father and the Son, to us and to all men, with perpetual solicitations, drawing every son of man onward, in manifold ways, to repentance from sin and to faith in God; and, again, organizing the Church of God upon earth, and making it the body of Christ, and by spiritual regeneration bringing men within it, implanting in them the life of Christ, and mystically uniting them with His body.

All this we preach in reference to the Holy Trinity, and the work upon the earth of the Father, the Son, and the Holy Spirit. We, therefore, proclaim to all men that, by nature, as born into the world, they are dead in trespasses and sins, and they can become alive only through Christ our Lord, and His Spirit. They are in a state of condemnation; they can enter into a state of grace and salvation. And all this can be done through the atonement and sacrifice of our Lord Jesus Christ, the Lamb of God that taketh away the sins of the world; by our

accepting Him in the way He has appointed, with a true repentance and a living faith entering into covenant with Him; becoming sons of God and members of the election; and that this is effected and consummated by the supernatural operation and work of the Holy Spirit,—regenerating us in baptism, and making us *therein* and *thereby* the sons of God.

Thus do we preach the doctrine of the One Holy Catholic Church, visible upon the earth, from the time of Christ until now, and indefectible, to continue until the consummation of all things; the doctrine, also, of the sacraments as outward and visible signs of the inward invisible grace; the doctrine of a true and real new birth in baptism, evident to the eyes of all men, and the distinct terminus and definite point of division between the state of mere nature and the supernatural state of regeneration and grace.

And then, to all those within the Church of Christ, we preach, *as to the sons of God*, the doctrines of a life of faith and holiness; the realization of their high privileges,—that, as sons, we should be led by the Spirit of God; as sons, we should be transformed to the image of His dear Son; as sons, we should look forward perpetually to that day—the last of time, the first of eternity—wherein our sonship, begun in this world, shall be consummated, and that regeneration—of which, by faith, we receive the first-fruits, and are assured upon earth—shall be made perfect and complete in glory.

"Behold," says the beloved apostle St. John, the kinsman of our Lord, writing to the whole Church, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, *now are we the sons of God*, and it is not yet manifested what we shall be: but we know that, when He is manifested, we shall be like unto Him; for we shall see Him as He is. And *every one that hath this hope in himself purifieth himself*, even as *He is pure*." *

* I. John, iii. 1–3.

CONCLUDING CHAPTER.

Our task is now finished. We have laid before the children of the Church the evidence for the Scriptural doctrine of regeneration in baptism, and that, we trust, in such a way that any plain, honest son or daughter of the Church may see it in its whole extent, its entire weight and significance, and, above all, in its clear and beautiful harmony with all the doctrines of the Gospel, and all the principles of Christian holiness. And, while this broad and extended statement of facts and principles is, we hope, so distinct and clear as to be easily understood, even by the unlearned in the Church—if they only have their Bible and their Prayer Book in their hands—at the same time we assure our readers that it has cost us much time and research and toil; for this treatise, as they have it before them, has occupied all the time we could spare for more than six years. There is not an argument or principle in it that we have not tested again and again; not a quotation that we have not verified; not an exegesis of the Scriptures which we do not consider sound and correct.

We would, therefore, sum up what we have done. After having, in the preliminary chapter, declared that there are three distinct systems upon the doctrine of regeneration—first, our own, which is that of the Scriptures and the primitive Church; secondly, the Predestinarian or Calvinist system; and, thirdly, the Methodist or Lutheran system,—each of these last in such utter antagonism to ours, that the holding of the one must exclude the other from the mind—we go on, then, in the first book, to give the documentary evidence of our standards in favor of our own system. We open the Prayer Book to our readers.

Creeds, Services, Catechism, and Articles,—these are spread before them upon our pages. That, in so many forms, they assert regeneration in baptism as the true and Scriptural doctrine is made manifest to the eye and the mind of the reader. That the assertion and confession of the doctrine is publicly enforced upon, and required of, every bishop, every clergyman, every layman of our Church, in their most solemn offices of worship before God, in the Church, is amply shown. That it is everywhere publicly asserted and declared, and also understood and implied and taken for granted, through the whole book in all its parts, is made, we trust, most evident, from the Prayer Book itself.

And then, in order to aid our readers to a further sense of the weight of the legal and documentary argument and proof that baptismal regeneration, by our standards, is the doctrine of our Church, we give them profuse quotations to that effect from the great theologians of the English Church, and of our own,—men, whose names, even in an intellectual and literary point of view, ring through the world. These great men are seen upon our pages to assert our doctrine as true and Scriptural, in their own words. Their genius, their eloquence, their learning, their fame, and, above all, their holiness and faith, give tremendous additional weight to the legal argument.

This accumulation of evidence, we think, must fully convince any one that weighs it calmly and without prejudice, and with any appreciation of the value of testimony, that the doctrine of regeneration in baptism is the doctrine of all our standards; of the Creeds, the Services, the Catechism, the Articles; of every document by which we are bound, as clergy ordained, or as laity baptized and confirmed, in the Church. Whatever meaning you may attach to the term, whatever practical conclusion you may draw from it, in whatever way you may connect it with life and action, THE DOCTRINE OF REGENERATION IN BAPTISM, IS THE DOCTRINE OF THE CHURCH, ABSOLUTELY, UNMISTAKABLY, DISTINCTLY ASSERTED, IN ALL HER STANDARDS.

The second book we give to the meaning and purport

of the doctrine, the practical truth and fact, of baptismal regeneration. We show therein what it is,—its connection with the other doctrines of the Church,—its sanctifying influences upon life and conduct,—and we end this book with a summary of the system of the Gospel, according to the Church.

Upon this summary we have spent a great deal of time and labor, and we will say that we think it embraces a very distinct and scientific statement of the whole doctrine of the Church upon baptism and the Christian life, expressed clearly, in all its connections and relations.

And here we must say that in the whole of this book our main object has been so to state the Church doctrine as to keep our readers clear of the two systems of Geneva and Rome, and to give purely all the truth which each of these accepts, and at the same time adulterates and alloys. For the Romish system, and that of Calvin, in this, are highly similar, —each of them is logical and systematic in the extreme; in each, also, there are grains of glorious truth, but mixed up with the most poisonous alloy. It has been, therefore, our object and task, in this book, to state the true Church doctrine so as to embrace all the truth, free from those adulterations; to show the firm and secure position, in this world, of the sons of God, apart from fate and the denial of free-will, on the one hand, and from Pharisaic legalism and ceremonial bondage and formalism, on the other. And yet we have been careful to do this by the cautious and precise statement of our own doctrines, abstaining from controversy against these two antagonists,—opposed to one another and each of them to us,—hostile camps on the north and on the south of our position.

We believe in no *via media*, no attempt like that of Mr. Newman, to make a compromise of doctrine carried out by taking a little bit of Popery, a little bit of Calvinism, and a little bit of Lutheranism, and from them compounding a body of doctrine and practice to please all tastes and tickle all palates. No! we believe in a systematic and consistent body of doctrine, held by the pure Church of the first centuries, over

the whole world, when it was entirely free from the State. From this, these other doctrines are divergencies and aberrations, on the right hand and on the left, beginning at once after Constantine, and then to grow and to reach their ripeness and perfection of system only in the course and tract of ages.* And then, finally, as we have hoped, to be met in these last days by a State-free American Catholic Church, with a system of pure primitive doctrine, embracing all the truths that they hold, practical and doctrinal, without their corruptions,—the pure gold freed at last from the poisonous alloy.

And we hope that in this second book we have succeeded in a measure in conveying to our readers the deep feeling, the absolute certainty, that we have of the truth, the beauty, the glory, the wonderful adaptedness to man's condition in this world of the doctrine of regeneration in baptism. For as the doctrine of the Holy Trinity—God the Father, God the Son, and God the Holy Spirit, three persons in one God—is the central doctrine of all revelation as concerns God, so that the Son became man, and died for man, and *therefore*, that man upon this earth can become and be (his whole life through), in a most true and real sense, the son of God,—this is the central doctrine of revelation with regard to man. Thus, and thus alone, the glory of the Godhead in heaven is reflected in the humanity of man upon the earth. And thus the infinite and unapproachable truth and splendor of the Father has its image

* The seed-corn of Popery and Calvinism seems to have lost no time in starting, after the union of Church and State was begun by Constantine (A.D. 325). The first germ, in fact, of the Papal supremacy is seen in the decree of the Council of Sardica (A.D. 347), only twenty-two years after, giving an appeal to Julius, Bishop of Rome. And the Papal and Calvinistic systems respectively, in all their elements, are to be found *intellectually developed* and *theoretically* wrought out in the works of two great Latin fathers, Leo the Great (died 461) and Augustine (died 430). And yet these systems were brought into actual existence and practical development in the Church only in the course of centuries,—the Papal politically by Hildebrand (1083), intellectually systematized by Thomas Aquinas (1274), and the Calvinistic intellectually and politically hatched out by John Calvin (1564).

and reflection here, in this world, in man born therein of water and of the Spirit, through the Son.

In the third book our readers will find the examination of the most controverted texts of Scripture connected with this doctrine. Here, also, they will see the arguments and comments of many able and learned men. They will, in this part, see how perfectly our doctrine is the doctrine of the Scriptures, and how much this fact is conceded, even by the ablest of its opponents.

And here we would enter one caveat. On looking over the whole volume, it will be seen that everywhere in it regeneration is discussed Scripturally,—everywhere the doctrine is supported by the express words of Holy Writ. Through the whole book Scriptural passages are cited and explained, and Scripture analogies traced out and delineated. In truth, the doctrine is a central and vital doctrine of Holy Writ. It is interwoven with the whole body of the Scriptures; just as in man the nervous system is coextensive with the human frame; and although it has one great centre and one great trunk, yet it extends a connecting fibre to every muscle, however small or however remote; so is the doctrine of regeneration in Holy Writ. We are unwilling, therefore, to put it exclusively on what are called the proof-texts. We desire that its Scriptural connections may be seen throughout the whole volume, and then that these proof-texts should be examined in reference to their exegesis; that the reasons why we understand and believe them in a Church sense should be brought forward broadly and distinctly, and as distinctly the criticisms of those that deny that sense.

We think that, upon the candid reader, the result of this third book will be the conviction that the Scriptures, in their plain, literal sense, assert distinctly our doctrine, and that the only reason why men deny the fact is, that they come to the Scriptures with preconceived theories,—the Calvinistic or the Methodist system occupying their minds so fully as to exclude any other interpretation.

Men cannot and will not take the doctrine that asserts the plain words of Scripture in their manifest literal sense, because they are preoccupied with antagonist traditional systems, which are popular and widespread, and yet actually deny the doctrine of our Lord Jesus Christ, making void and contradicting His very words.

Finally, we would say to the children of the Church: We are here, in this land, amidst a multitude who are hostile to our system, owing to false tradition, honest but misguided teachers, and strong prejudices. They misconceive and misrepresent our doctrine; honestly, and with no ill intent, but from the tradition they have received. They are violent, bitter, and unfair when they speak against it and against the Church. Our only remedy is to understand clearly what our own doctine is; what our own standards say; what meaning their words convey; how the doctrine tells upon duty, upon life, upon godliness. For we have with us the very words and the express and literal sense of Holy Writ,—the doctrine and fact of the incarnation, the atonement, and mediation of Christ, as our ever-living King, our prevailing High Priest, our Prophet, in whose teaching is all truth,—the doctrine and fact of the personal, omnipresent Spirit, and of the One Holy Catholic and Apostolic Church,—the doctrine, also, that man, miserable and sinful, can here, upon earth, be raised up to the glory of a son of God, upheld, during his course in this world, by graces and aids, supernatural and heavenly; becoming a son of God, a brother in the flesh, of God made man; having upon this earth a miraculous and supernatural life, Christ dwelling in him, and he in Christ.

We say, therefore, to all that are within the Church, by Christian baptism: Understand and realize these glorious facts. Assert them firmly, yet mildly, and deny them not. Let no sneers, no sophisms, no shrewd arguments, no personal influences, no eloquent speeches or sermons, deprive us of the fact and sense of the glorious inheritance which we have from God through Christ, that through Him we are actually and

really sons of God, lifted up from the earth, and made, through Him, kings and priests, even here, in this world of time and space; endowed with the unspeakable gift; partakers of the glory that shall be revealed at last, in the manifestation of the sons of God. Husbands and wives, parents and children, brothers and sisters, baptized in the Church with the baptism of Christ, let us thank God for this great franchise, and look upon one another in the light of its glory. Let us live under its light, and walk in faith, understandingly, in the new state it reveals, the new privilege it confers, the new sense it opens in the soul.

For since Christ our Lord came in man's nature—since He suffered on the Cross for us, and ascended to His Father's throne—man can be born of God in this world, and the sphere of that his new being, the Church militant, exists here upon the earth,—and all the relations of human life, by these two facts, are exalted, sanctified, purified. Nay, man's nature itself has new light cast upon it, a new meaning given to it, an interpretation which we seek for in vain in all the keen, analytic science of the Greek philosophy, or the synthetic and systematic wisdom of the Roman sages.

To the children of the Church, therefore, we say: Understand for yourselves, in all the relations of life toward God and man, the doctrine of the Scriptures, of the Church, of your standards; hold it and assert it firmly, and, above all, live by it. For in that doctrine there is the root and centre of a Christianity, personal and national, so grand and glorious, so tender and affectionate, so holy and pure, as the world has not seen for fourteen hundred years.

For the Church in this land, free from bondage, shall increase and grow, through Christ, in the feeling of all truth, social and scientific, moral and Divine; in the purity and holiness of its priesthood and its people; in general zeal and faith, and individual honor and truth. And thus shall the strife come to an end which in Europe has been so long waged between the individual and the Church, between the true doctrine of the

value of personal faith and the equally true doctrine of the objective blessings given by the Church. For these parties in Europe, and their descendants and disciples here, have vehemently cried out one against the other: the one, that personal faith is all in all, and the Church is nothing; the other, that the Church is everything, and faith of no use or necessity in her blessings, only obedience. But we see in this Church, in this land, the coming together and reconciliation of these two extremes, because the Church here is free from monarchic and papal domination and supremacy; and therefore it is, by God's blessing, in the state of the earliest and holiest Christianity. And in her upward and onward progress in holiness and purity and living faith and personal zeal, we look for the time (it may not be now, but it is fast coming) when all within the Church shall say, "As we are born of water and of the Spirit, so are we the sons of God;" and all outside its bounds shall say, "We truly see that the children of the Church are the children of the kingdom, the sons of God, for in them, in its fulness and completeness, do we behold all the Christian morality of a living faith."

"Therefore, brethren, WE are debtors, *not to the flesh, to live after the flesh.* For if ye live after the flesh, ye shall die: but if ye by the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For *ye* have not received the spirit of bondage again to fear; but *ye have received the spirit of adoption as sons*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, also heirs; heirs of God, and fellow heirs with Christ; if we suffer (and feel, *συμπάσχομεν*) together with Him, that *we* may also BE GLORIFIED TOGETHER WITH HIM." *

* Romans, viii. 12–17.

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